MARCHING TO ZION:

A Critical Look at Black Church Development in East Ohio:

next steps

- by-

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ABSTRACT

MARCHING TO ZION: NEXT STEPS FOR BLACK CHURCH DEVELOPMENT IN EAST OHIO

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This project looked at how 22 East Ohio United Methodist Black Churches were affected by the expenditure of time, energy and money in the General Church program of "Missional Priority: To Strengthen the Ethnic Minority Local Church," and sought to discover what could be done to continue to strengthen these churches. Indepth analyses result in concrete suggestions for strategies to continue the process of becoming an inclusive conference.

CHAPTER 1

METHODISM IN BLACK AND WHITE

It is important to recognize that Methodism has its roots in Europe and not in Africa or some other non-Anglo continent. The very first followers of John Wesley were already steeped in a religion highly structured and deeply rooted in European tradition and culture. John and Charles Wesley, born in Epworth, England (1703 and 1708 respectively) to religious parents, spent most of their lives in circles and situations which were far removed from "Negroes" or other racial-ethnic persons. In fact, the Wesleys' father, the Reverend Samuel Wesley, was a priest in the Anglican church. By the time John and Charles reached their college years, both felt the need for deeper, more meaningful religious experiences than the Anglican church provided. John had worked closely with his father and became intimately acquainted with the polity and doctrine of the Church of England. Just prior to this exposure to Christendom, John attended and matriculated from Christ Church College at Oxford University. Charles then followed his brother and entered Christ Church College in 1726.[1]

It is safe to suggest that the cradle for the development of what became fundamentally "Methodist" and foundation to any further development of the movement was the campus of Christ Church College. In response to the apparent disregard of moral living, the Wesleys, along with several other students, formed a "Holy Club." This was organized primarily for tutorial help and inspiration in their own personal living as well as for reforming the life of the University.[2] The formative years of what we now call "Methodism" are the years between 1720 when John Wesley entered Oxford and approximately 1732. During this decade the "Holy Club" was formed. This included a daily devotional routine with prayer, Bible study and frequently the Eucharist. In fact, John continued until his death much of this routine relating to personal

spiritual fitness which began at Oxford.

It was also during this period when the Wesleys encountered George Whitefield. While Whitefield was not prone to structure and organization, it was his preaching and evangelism in America that initially attracted "Negroes." Though the Wesleys' first trip to America pre-dated that of Whitefield, theirs was altogether unsuccessful. Their first trip produced little contact with blacks. Whitefield, on the other hand, was probably responsible for planting the seed which flourished and became known as the "Great Awakening" in the early eighteenth century. Though the Wesleys and Whitefield eventually separated over theological, doctrinal and social issues, it appears that Whitefield's witness and fervent preaching among Black audiences opened the door for further Methodist growth among them. Whitefield wrote in his journal:

> Many Negroes, near 50, came to say farewell, and to give me thanks for what God had done to their souls: How heartily did these poor creatures throw in their mites for my poor orphans. Some of them have been effectually wrought upon, and in an uncommon manner. Many of them have begun to learn to read. One, who was free, said she would give me her two children whenever I settle my school. I believe masters and mistresses will shortly see Christianity will not make their Negroes worse slaves. I intended, had time permitted, to have settled a society for Negro men and women; but that must be deferred till it shall please God to bring me in Philadelphia again. I have been much drawn out in prayer for them, and have seen them exceedingly wrought upon under the preached word.[3]

As indicated, the Wesleys and Mr. Whitefield split over several issues. For purposes of our discussion, the issue which caused most concern was their views of slavery. Whitefield's view seemed to differ dramatically from John Wesley's view. Simply put, Wesley opposed slavery and Whitefield appeared to approve. In fact, Whitefield had slaves. John Wesley wrote clear statements on his view on Blacks in general and slavery in particular. In his anti-slavery pamphlet entitled *Thoughts Upon Slavery* he wrote:

> Upon the whole, therefore, the negroes who inhabit the coast of Africa, from the river Senegal to the southern bounds of Angola, are so far from being the stupid, senseless, brutish, lazy barbarians, the fierce, cruel, perfidious savages they have been described, that, on the contrary, they are represented, by them who have no motive to flatter them, as remarkably sensible, considering the few advantages they have for improving their understanding; as industrious to the highest degree, perhaps more so than other natives of so warm a climate; as fair, just and honest in all their dealings, unless where white men have taught them to be otherwise; and as far more mild, friendly, and kind to strangers than any of our forefathers were. Our forefathers! Where shall we find at this day, among the fair-faced natives of Europe, a nation generally practicing the justice, mercy, and truth, which are found among these poor Africans?...We may (have to) leave England and France, to seek genuine honest in Benin, Congo, or Angola.[4]

Entered in the same document, Wesley shows an even more direct response to the whole matter of slavery and the churches response:

> But, waiving for the present all other consideration, I strike at the root of this complicated villainy. I absolutely deny all slave-holding to be consistent with any degree of natural justice, mercy, and truth. No circumstances can make it necessary for a man to burst in sunder all the ties of humanity. It can never be necessary for a rational being to sink himself below a brute. A man can be under no necessity of degrading himself into a wolf... Have you, has any man living, a right to use another as a slave? It cannot be, even setting Revelation aside. Liberty is the right of every human creature as soon as he breathes the vital air, and no human being can deprive him of that right which he derives from the law of nature."[5]

Though several trips were made and converts claimed between 1735 and 1764, it was not until the later date that an officially recognized Methodist group was formed. It is generally agreed by church historians that it was the "log meeting house" in Frederick County, Maryland, which was the site of the First Methodist Society. Robert Strawbridge, a native of Ulster, Ireland, after experiencing a personal conversion replete with emotional and heart transforming dynamics peculiar to the Methodist spirit found his way to America in the early 1760's.[6] In an effort to share his enthusiasm for the gospel, and in no way being particularly concerned about a homogeneous group, Strawbridge opened up his log cabin to "whosoever will." The record suggests that several black converts were among this first group.[7] Prior to this society being formed, John Wesley records in his journal that on November 29, 1758, he baptized his first black converts. These converts have only been referred to as the "Holy Two" and their names seem forever lost in the maze of historical documents. Wesley records:

> I rode to Wadsworth and baptized two Negroes belonging to Mr. Albert, a gentleman, lately from Antigua. One of these was deeply convinced of sin; the other in rejoicing in God her Saviour and in the first African Christian I have baptized.[8]

Indeed persons of African descent have been from the very beginning, an integral part of the Methodist movement in America. It can be said without hesitation that any complete historical treatment of Methodism must include this dynamic and reality. However, baptism and membership into Methodism was one thing, while inclusiveness and equality were something altogether different.

Statistically, things seemed very positive during the early years of Methodism in America. By 1786, fourteen years after the founding of the first "Society" and two years following the organizing

conference of Methodism in America, Blacks numbered 1,890 strong.[9] In 1787 15% of Methodist members were Black and by 1800 that increased to 20% or 13,500 members.[10] Not all of these persons were members of exclusively Black local churches. John Street Church in New York City reported in 1789 that 70 of its 360 members were black.

During the same period, Philadelphia's St. George's Church reported 17 black members out of a total of 287. The largest black membership during this period was reported in the Calvert Circuit, which reported 505 white members and 342 black members.[11] As we shall see a little later, these numbers only increased as the church grew at least until 1762 or 1763. However, as stated earlier, the statistics are not the entire story nor do they reflect the critical internal struggle which has and continues to plague Methodism—racism. During the period between 1764 and 1796, two problems co-existed. One was the seating arrangement in predominantly white churches and the other was the matter of full credentialing and ordination for black Methodist preachers/clergy. While it is true that Richard Allen was ordained a local Deacon in 1800, becoming the first Black to be recognized as such, the issue of full ordination and opportunity of ministry for Black clergy remained a source of tension and controversy. It is difficult to put time parameters on the matter of the way in which Blacks were compelled to sit: in the gallery, balcony and around the perimeter of the sanctuary. This remained a source of tension and debate among Methodists. It was, of course, the social climate and milieu that exacerbated the situation and frustrated any contrary attempts by those more prone to biblical mandates and kept the issues of separation alive in the church.

Bishop James S. Thomas, in his foreword to William McClain's book, *Black People in The Methodist Church: Whither Thou Goest*, suggests that:

> ...the United Methodist Church, and all its predecessors, grew up with and mirrored this nation in their dominant attitudes toward the black presence. All major denominations were divided over the issue of slavery. While the very young Methodist Church took a very strong stand against slavery, it was a position that could not be maintained under the pressures of social reality.[12]

As the number of Black members continued to increase, the tension and debate accelerated within the Methodist Church. By 1844 it resulted in significant differences in the Northern and Southern states which reflected the geographical differences in the general culture.

Another confrontation or reaction to racial segregation in the church reached a climax during a worship service at St. George's Church. While some "Negroes" were praying at the altar, because church policy did not allow them to be at the altar, some ushers physically escorted them out. This was the beginning of the Richard Allen movement. First, an African Society was formed which then evolved into the African Methodist Episcopal Church. This denomination was founded in 1796 and was charted in 1816.[13] While this was not the first African American denomination organized, it has now become one of the strongest predominantly black denominations in the country.

It is both interesting and important to note that between the later part of the eighteenth and early part of the nineteenth centuries, several separate Black Methodist denominations were organized and they intentionally kept "Methodist" as part of their name. This is true, in part, as McClain observes because:

> ...They did not condemn the doctrines nor did they repudiate the polity of traditional Methodism. These were adopted...with few changes and these Black churches stand as bulwarks against racism.[14]

Despite the formation of separate Black Methodist denominations, Blacks continued to increase in number in both the North and the South. Each used different strategies and approaches to ministering among the Black population. The result was that Blacks continued to be attracted to Methodism due to several fundamental factors. William McClain, Harry V. Richardson and John Graham seemed to agree that there are three primary reasons for the continuing attraction of Blacks to the Methodist movement: (1) the preaching and worship style of the Methodists, (2) Blacks were allowed to serve as lay preachers; and (3) Methodism was adaptable enough to fit their own unique situation so that they would make it their own.[15]

The years between 1844 and 1864 were difficult both for the nation and the church due to civil unrest and war and loss of membership in the North and South. The Methodist church seemed more able to attract Blacks in the North than in the South. This in no small way related to the attitudes surrounding slavery and the humanity of Blacks in general in the North as opposed to the South. The issue of slavery continued to be a primary agenda item on the docket of every General Conference from 1844 until it was eventually resolved by the elimination of legalized slavery. However, the church continued to debate the

place and involvement of Blacks in its life and ministry. John Graham calls this the proverbial "Negro dilemma."

The recruitment of Blacks in southern Methodism was dramatically improved during the period which John Graham refers to as the period of Institutional Development, 1864-1900.

In 1864 the General Conference was held in Philadelphia, Pennsylvania. A primary item on the agenda was the planning of a major emphasis and development of strategy relating to more evangelization of Blacks in the South. It was finally decided that the Methodists would establish "mission conferences for Negroes."[16]

William McClain outlines this historic precedent by suggesting that the Philadelphia Conference adopted a two pronged approach: (1) to establish separate Black missionary annual conferences in the overall structure of the Methodist Episcopal Church; and (2) to invade the South with teachers and missionaries to aid the Blacks in adjusting to their new status as citizens.

As an integral part of this period of institutionalization, Black schools and colleges were organized and established under the leadership and with the funding commitment of Methodists, both North and South.

Between the 1964 and 1968 General Conference and jurisdictional conferences wrestled with issues relating to separate Black conferences. Consequently, several configurations of Black conferences were established, re-organized and maintained. These separate conferences were to be an integral part of Methodism up to 1968, for a period of approximately one hundred and four years.

It must be understood at this juncture that up until 1920, even these separate Black conferences were assigned General Superintendents or Bishops who were white. Blacks could preach and in their own parishes and administer the sacraments, but they were not elected to the episcopacy of the Methodist church until 1920. In response to a resolution presented by W.W. Lucas, Ministerial delegate from Mississippi, (which was then referred to the Committee on Episcopacy) the following recommendations were presented:

1) that this General Conference would elect two Negro Superintendents
2) that these Negro General Superintendents would be elected on a separate ballot.[17]

Though this action went a long way in attempting to resolve what John Graham constantly refers to as "the Negro dilemma," much more needed to be done. Inclusiveness and equality from the local church level to the General Church level had not yet been achieved. This dynamic was to plague Methodism for decades to come. However, the creation and maintenance of a separate "order" for Black Methodists had its impact on the development, growth and self-image of Blacks in Methodism. We will now turn to a brief discussion of the Central Jurisdiction, its development, its impact and its final hour.

The Central Jurisdiction

As William B. McClain so pointedly suggests, the "invisible church had always been there, dating back to the separate prayer meetings, the brush arbor experiences, etc."[18] This statement is made in the context of McClain's discussion of what he refers to as "the development of a Church within a Church." Organic and/or structural segregation in Methodism was not a reality until 1939/40. The constant debate to determine the "place" and "rank" of Blacks in Methodism began when John Wesley baptized the first Negro converts. This struggle has in some ways continued to his present day.

It seemed inevitable that there would be a separate political entity within which Blacks would function. John Graham appropriately suggests that this debate and the plan of Union for the Methodist Episcopal Church (the Methodist Protestant Church and the Methodist Episcopal Church South) were inextricably bound together. This debate and move toward some reunion took the better part of a century to accomplish.

However, a more intentional effort toward racial equity and organic unity was launched in the early 1930's. A Commission was established to study and develop a Plan of Union which was to include some clear directions on what relation the Black Conferences and churches would have in the new configuration. This commission consisted of church representatives from all three branches of Methodism with the anticipation of clearer direction emerging in terms of the place of Black Methodists in this plan. The commission included among its membership three Black persons: Bishop R. E. Jones, Dr. I. Garland and Dr. W. J. King. There were seven recommendations which emerged from this commission. It is the

fifth recommendation that suggested a separate, but equal church:

> ... There would be five regional Jurisdictions in the United States. In addition, there would be a Central Jurisdiction to include all Negro Conferences.[19]

While this Plan of Union was overwhelmingly adopted by whites, it was furiously and adamantly opposed by the majority of Blacks who voted.[20]

It seems appropriate at this juncture to enumerate at least some of the reasons Blacks opposed the Plan of Union. As recorded by John H. Graham these were the four primary objectives:

(1) The Plan wrote segregation into the constitution of the church
(2) The Plan discriminated against the Negroes. Discrimination as a denial of the dignity of many subverts the union to which all Christians have in Christ, and stultifies the mission of the church.
(3) The Blacks opposed because it put union above brotherhood. Blacks believe in ecumenicity, but they refused to be "ecumaniacs."
(4) The Central Jurisdiction was a segregated structural arrangement. All other jurisdictions were regional and included all Methodists in the region.

This again is evidence that, from the beginning, Blacks who subscribed to Methodist doctrine and polity, in the main, desired to stay within the structure of the denomination. Those who left at various times were more interested in autonomy and the development of separate denominations was the result.

Though the opposition to its development was strong among Blacks, the initial attitudes in the way the Central Jurisdiction could benefit Blacks seemed to have been positive. There remained, however, a vision for inclusiveness that prevailed among Blacks which the preponderance of white adherents to Methodism seemed not to share. William B. McClain suggests that as the Central Jurisdiction began its work in 1940, one of the predominant themes was:

> ...we will work within its limits, but always toward the hope that it would be an interim step toward a more inclusive church; where Methodism would realize its potential as the multi-racial fellowship in which all barriers based exclusively on racial and color distributions, at every level of the church would be eliminated and Methodism would become a truly inclusive company of the people of God.[21]

The first session of the Central Jurisdictional Conference was held in St. Louis, Missouri, in 1940. The Central Jurisdictional government included Black annual conferences, Black missions, and Black mission work for the new denomination. This mission work expanded beyond the boundaries of the continental United States to include Liberia, West Africa.

At the time the Central Jurisdiction came into being, there were nineteen conferences which were to rank among its membership. These conferences were the very same 19 which were in existence at the turn of the century. In 1900 they claimed a total membership of 268,093. This increased dramatically by 1938 to 338,362; a 26.2% increase. Perhaps due to the anticipation of the creation of a separate jurisdiction, between 1938 and 1939 the membership dropped by 3.7% to 325,627 members.[22] In a report which was the result of a study of the Central Jurisdiction by 1953 the total membership increased to 343,726. Interestingly, the number of conferences decreased by two to (17) by the same year.

The Central Jurisdiction, with its challenges and problems, existed until the Methodist Church in 1964 set a timetable for the shifting of Central Jurisdictional Churches from their previous conference configuration to their appropriate area and jurisdictional connections. This was not done without struggle, debate, and effort.

It could be argued that the slow move toward the inclusion of Black Methodist churches into their respective episcopal and geographic areas was in some ways assisted by liberal whites. In his epic document, *Dark Ghetto*, Kenneth B. Clark reminds a broader audience, secular and church, that the Central Jurisdiction in Methodism:

> ...is now a matter of considerable embarrassment to liberal white Methodists who led a kneel-in at the 1964 General Conference to try to stir the denominations conscience to prompt action.[23]

It was the action of this General Conference of 1964 that legislatively gave legitimacy to the long struggle toward racial inclusiveness at every level of the Methodist Church. Concurrent with the moderate concern shown by the white Methodist Church, the Central Jurisdiction was involved in its own ongoing evaluation. As early as 1948 the Central Jurisdiction established its own commission with the sole purpose of evaluating the efficacy of and seeking alternatives to this separate configuration. At the 1948 Jurisdictional Conference the study commission was charged with the following responsibility:

> To study the Central Jurisdiction with a view to determining its advantages and its disadvantages; its relationships to other Jurisdictions; its overlapping boundaries; problems arising out of its extensive geography; its status as a racial group in the Methodist Church; and any other problems peculiar to the Jurisdiction. This study shall have as its purpose the establishment of an intelligent basis for determining whether or not the Central Jurisdiction should be continued as it

now exists or eliminated, and what modifications, if any, should be made, and the steps necessary to make such modifications.[24]

The first report generated by this commission was submitted at the following Jurisdictional Conference in 1952. This report was basically a reflection of data suggesting the severity of this segregated dilemma. In order to give time for the development of specific recommendations as to the resolution of this configuration, the 1952 Jurisdictional Conference gave the commission a longer life which lasted until the next Jurisdictional conference. The second and final report presented by this commission was far more comprehensive. It included several very specific recommendations. These recommendations considered changes leading to greater inclusiveness at every level of the church. In addition, they recommended that the General Conference be requested to establish a quadrennial commission. Its purpose would be to study the current segregated pattern and determine specific and concrete ways this could be abolished.[25] Subsequently, the General Conference of 1956 established a special quadrennial commission. The specific tasks of this study commission were:

1) To carry on studies and conduct hearings in all the Jurisdictions on racial segregation in the Methodist Church and all other problems related to the Jurisdictional system.
2) To develop courses of action directed toward greater interracial brotherhood and the spirit of Christian love.[26]

It was the work of this commission which led to the General Conference action not to make any basic change in the then current configuration. It simply directed the churches' attention to Amendment IX which had been approved at the 1956 General Conference. This amendment provided a way by which an Annual Conference or local church in the Central Jurisdiction could transfer to their respective geographical area within the Methodist Church. The basic flaw in this proposal was twofold: (1) the receiving conference or area had to approve the transfer and (2) it had to be initiated by the entity seeking the new relationship, namely the Black church or conference.

The distinction between the Methodist Church's view of solving this dilemma and that of the Central Jurisdiction's vision is important. While the Methodist Church seemed to be concerned about the simple realignment of "Negro" churches (from the Central Jurisdiction to their respective geographical designation), the Central Jurisdiction was concerned about this dilemma at a deeper level. They viewed the

resolution of this "separate church polity" as a deeper and more far-reaching problem. This, therefore, required a much different approach to solving the racial segregation issue.

In 1960, the Central Jurisdiction authorized the establishment of another study committee. This committee quickly became known as the commiuee of five: James S. Thomas (Chairperson), Astor Kirk, John H. Graham, John J. Hicks and Richard Erwin. Though their task was extensive, their most urgent task by assignment and interest was to "give special attention to the methods and procedures by which the Central Jurisdiction may be dissolved."[27]

In addition to the organization of the committee, the 1960 session of the Central Jurisdictional Conference resolved that its own life span was by choice and biblical imperatives recognizably short.

The work of the committee of five was extensive and ultimately led to dramatic changes in Methodism. They were guided by the following goal and vision:

> ...The ultimate goal must be the development of a de facto inclusive Methodist fellowship ...a society of the people called Methodists in which each individual has the privilege, opportunity and obligation of making his contributions to the various ministries of the church on the basis of his ability, his competence, and his understanding of the Christian faith as reflected in our Methodist heritage...[28]

A more concise outline of the period between 1944 and 1966 can be found in John Grahams' work. He calls the years 1944-1956 the period of proclamation and study and 1956-1966 the period of voluntary integration. The general mood of the then Negro church and its leadership would suggest that it was inevitable that the issues of segregation of Churches be resolved. With the pending merger of the Evangelical United Brethern and Methodist Churches, resolution was critical.

Therefore, as recommended by the committee of five and adopted by the Central Jurisdiction and the General Conference with moderate revisions, between 1964 and 1973 the former Central Jurisdiction conferences were merged into their respective geographic areas.[29]

However, this so called dissolution of the Central Jurisdiction did not end the ongoing debate over and struggle for inclusiveness at every level of Methodism.

Post-Central Jurisdiction 1964-1988

The end of the Central Jurisdiction did not close the chapter of segregation in Methodism. As William B. McClain notes: "ending de jure segregation does not necessarily produce de facto integration." In fact, Grant Shockley, William McClain, Bishop James S. Thomas and others have suggested that inclusiveness, as understood by Blacks, has not yet become a reality. It is true that structurally, at least at the General level, all Methodist churches are part of the same denomination.

On the other hand, at the local conference and perhaps even jurisdictional levels, United Methodism is a collection of culturally and racially homogeneous local churches. There remains less than proportionate representation of Blacks on boards and agencies in conferences and in the nominating structures within conferences that make inclusiveness an illusive reality. There did occur moderate gains which McClain puts in this context:

> ...A number of Blacks received appointments to executive jobs that Blacks had never occupied before, a few cross-race appointments were made for a few "over-qualified" Black pastors to less than prestigious white churches; Black bishops were elected by majority-white jurisdictional bodies...and a number of Blacks were elected to offices and appointed as district superintendents.[30]

Several issues began to resurface or emerge for the first time during the period which have, to date, not been fully resolved. Some of these issues are: open itinerancy, the level of openness to full participation of racial-ethnic persons in the total life of the new denomination, the election and deployment of Black bishops across the church, particularly in areas of heavy concentrations of Black Methodists and full participation of Black lay and clergy in district, conference, jurisdictional and general church entities and programs. In addition, issues relating to pastors' salaries, educational levels and pensions were addressed and, in some cases, resolved. However, a closer study of the latter issues would probably show a significant gap between Black clergy salaries and white clergy salaries. Some Blacks found more equity in this area by shifting from pastoral charges or appointments to "special appointments" where opportunities were made available. The disparity between salaries seems more acutely present in the southeastern jurisdiction where general economic factors come more sharply into focus. In 1964 the "Temporary general aid fund" was established to provide assistance to conferences in order to raise salaries and pension benefits

for those transferring from the Central Jurisdiction. In the East Ohio Conference this is now called "Black Salary" support without which salary equity could not be achieved in many cases.

Several studies seem to confirm the fact that during the period just following the transferring of Central Jurisdictional Conferences until around 1984, the relative strength of Black Methodists stayed the same, or in some cases only slightly increased despite the decline of the church as a whole. For example, between 1974 and 1980 the 2,512 former Central Jurisdiction churches existing in 1974 experienced an increase of 6,700 members. The total denomination during the same period lost 438,303 members or 4.4 percent of its members.[31] This gain in membership of the former Central Jurisdictional churches was recorded in spite of the decline in the number of churches during the same period (from 2,512 down to 2,432 churches).

By all accounts, even though the Central Jurisdiction was no more, Blacks had in some cases found open doors where there had previously been walls and moderate growth was evidenced. United Methodism remained, congregation by congregation, homogeneous and a mono-cultural experience. This is confirmed by the 1976 study conducted by Grant Shockley, Earl Brewer and Marie Townsend which concluded among other things that:

> ...The hard reality that emerges...is that after ten years of merger (1) predominantly black churches before merger are still predominantly black and (2) predominantly white churches before merger are still predominantly white, and (3) as predominantly white churches become more racially mixed, they tend to become predominantly black. (Consequently), United Methodism has accepted the notion of "inclusive fellowship", but seems unclear about the radicality of the ethnic it evokes and unwilling to actualize the behavior it demands. United Methodism ... has identified structural desegregation with inclusiveness and redistribution rather than dissolved the former Central Jurisdiction.[32]

It was in the face of these dynamics during the post-Central Jurisdiction era that several organizational and structural things developed as ways to (1) combat the sin of racism which seemed to perpetuate this "segregation" and (2) seek ways to at least insure the continued life and growth of Black Methodism in general and Black local churches in specific. The General Churches Fund for Reconciliation (1968-1972) was one example of the General Church's attempt to respond to and begin resolving the growing tension between the races both inside and outside the church. Another response led by Black

Methodists was the creation of a Commission on Religion and Race in 1968, which had both General Church and Annual Conference monitoring responsibility. Its task was primarily to tackle the growing dynamic of institutional racism within United Methodism. This same time period witnessed the organization and development of a caucus, Black Methodists for Church Renewal (BMCR), which addressed and sought to resolve issues related to racism, segregation, inequity at every level and the need for continued dialogue among Black Methodists. The latter two developments occurred almost simultaneously and are still very much a part of United Methodism today. It would be difficult, at best, to suggest where Black Methodism and the Methodist Church in general would be today without the efforts, vision, energy and program emphasis of these two monitoring groups.

It does seem appropriate to suggest that, largely due to the work and vision of Grant Shockley, Bishop James S. Thomas, Bishop Roy Nichols, Bishop Woodie White, and Gilbert Caldwell, the committee of five, and countless (but not nameless) others, the General Conference of 1976 adopted as one of three priorities the Ethnic Minority Local Church. This seems an appropriate continuation of the vision shared and direction pursued by those whose ultimate goal was a fellowship of Christians who more or less interact with each other without restrictions based on race or nationality. Therefore, instead of allowing this diversity to divide the church, this priority sought creative ways to affirm the diversity and simultaneously move toward some unity and solidarity. Though it may not yet be an integral part of the fabric of United Methodism, the denominational constitution makes the intention or vision clear:

> The United Methodist Church is a part of the Church Universal, which is one body in Christ. Therefore, all persons, without regard to race, color, national origin, or economic condition, shall be eligible to attend its worship services, to participate in its programs, and, when they take the appropriate vows, to be admitted into its membership in any local church in the connection. In the United Methodist Church, no conference or other organizational unit of the church shall be structured so as to exclude any member or any constituent body of the church because of race, color, national origin, or economic condition.[33]

Black Methodists in the East Ohio Episcopal Area (and all its predecessor conference configurations) were not isolated from this ebb and flow. From the beginning of the Lexington Conference in 1869 to the last session in 1964, Black Methodists were visible and a growing component of Methodism in the state of Ohio. Not long after the formation of the Lexington Conference, the first two

Black congregation of what is now the East Ohio area were organized. These were Cory Methodist in Cleveland and Rust in Oberlin. By 1873, there were twelve churches which comprised the Ohio District of the Lexington Conference. Growth was slow, but somewhat consistent and by 1938 the membership of the Lexington Conference reached approximately 25,000. Nearly 40 percent of this total could be found in two churches: St. Mark's in Chicago and Cory in Cleveland. Even after the creation of the Central Jurisdiction, this pattern of growth continued. By 1964 the membership in the Lexington Conference rose to approximately 41,000.[34]

The Lexington Conference gathered for a total of ninety-five sessions. This Conference, along with its white counterpart in Ohio, paved the way toward what Frederick A. Norwood calls "an unsegregated structure."

From 1964 until 1988 this area of Methodism, under such visionary leadership as Bishop Kearns and Bishop Thomas, has been further ground for modeling and encouraging (1) stronger Black pastoral leadership, (2) stronger Black churches and (3) a more inclusive Church.

CHAPTER 2

BLACK CHURCHES IN THE EAST OHIO CONFERENCE (1977-1987)

Communities and Ministry

The East Ohio area currently claims about 865 local churches. These churches are geographically divided into twelve districts: Akron, Cambridge, Canton, Cleveland, Mansfield, Mt. Vernon, Norwalk, Painesville, Steubenville, St. Clairsville, Wooster and Youngstown.

In 1976 the East Ohio Conference had seventeen (17) Racial-Ethnic Churches—sixteen (16) Black and one(1) Hispanic. By 1987, this number increased to twenty-seven (27)—twenty-two (22) Black, four (4) Korean and one (1) Hispanic. The Black churches, which are the focus of the study, are located in the following Districts: Akron - 2, Canton - 1, Cleveland - 11, Norwalk - 3, Steubenville - 1, Wooster - 2, and Youngstown - 2. While the total membership of the conference in 1987 was 218,190, the membership of the Black churches was approximately 4,500 or 2.0%. This does not reflect the Black members of majority white or multiracial/transitional churches. While it is not the focus of this particular study, there is a need to calculate the racial-ethnic presence in these churches in order to get a more definitive picture of the racial-ethnic membership in the East Ohio Conference. Currently, there is no provision in the reporting process to indicate the racial configuration of a given local church. Therefore, if a church is identified as a white church, its' membership in total, is simply reported and the assumption is that all the members are of the same hue. Since there are currently nearly one hundred (100) churches in East Ohio which have been identified as transitional (or at least in transitional communities), the possibility of a significantly higher number of Blacks being members of the East Ohio Conference is present.

It is interesting to note that exactly half (11) of the Black churches in East Ohio are located within

the Cleveland District.

While it is not the scope of this study to compare Black church growth with that of majority (White) churches, a comparison here may be somewhat helpful. It appears that for the same period 1977-1987 the majority church has experienced a significant decrease in its membership. This is a trend that shows little sign of slowing, leveling or reversing itself. It appears the primary reason for the increase in the composite Black membership is related to the transition which seven churches now identified as Black churches have experienced.

The dates and duration of each transition varied and in only one case has the church experienced significant growth. The seven churches are: Aldersgate, Church of The Cross, East Glenville, Shaffer, Wilson, Windermere, all in the Cleveland District, and Indianola in the Youngstown District.

Cory United Methodist Church in Cleveland is one of the oldest continuing Black congregation in what is now the East Ohio Episcopal area. The youngest Black congregation is located in Canton. Organized in December of 1985, the James S. Thomas United Methodist Church has already grown to over 100 active members.[36]

In order to get some perspective on the relative numerical strength and moderate growth of these two Black churches, let's look briefly at some statistics from the conference journals from 1970 through 1988. These tables show a slight increase of 8.4% in composite membership for Black churches between 1977 and 1987. In 1977 with sixteen Black churches, the composite membership was a mere 3,722. However, by 1987 it had jumped to 4,427. The latter represents twenty-two (22) churches. It is surprising that these charts (please see statistical summary, appendix I) indicate a different relationship between church school strength and future church growth than the classic theory. Although, in the case of Aldersgate, this held true to form—strong church school equals sure church growth—in most of the other cases the conclusion was difficult to discern. It must be stated here that the composite increase of the Black membership was not the result of former Central Jurisdiction churches growing; rather, it seems to have been the result of (1) racial transition which means simply a church in 1976 which was counted as a white church, while it may have lost members is now counted as a Black church and (2) the significant growth of

one of these transitional churches— Aldersgate. This is not to suggest that none of the former Central Jurisdictional churches grew during this time period. What is clear, however, is that the slight increase in membership which was experienced by former Central Jurisdiction churches was more than moderately offset by the dramatic decline in other former Central Jurisdictional churches. For instance, Simpson church in the Steubenville District, went from 116 members in 1976 to 145 members in 1986. To offset this, Centenary Church in Youngstown showed 320 members in 1978, but by 1988 had dropped to 202.

Indeed, numbers do not tell the whole story, but they do give us some indication of what might be otherwise going on in ministry and mission within those congregations.

In preparing for the Episcopal transition, in 1987-1988 several Black lay and clergy persons began putting together what we considered an essential survival kit. This document titled "A Document on the Black Churches in The East Ohio Annual Conference" was completed in July of 1988. While other sections of that document will be referred to later, what follows is the section from it which outlines the ministries in three Black churches. Two are historically Black churches—Cory in Cleveland and St. Paul's in Ashland—and the other—Aldersgate—is a transitional, now predominantly Black congregation.

Examples of Black Local Church Ministries

A. St. Paul United Methodist Church, Ashland, Ohio

1. *Briefly describe your ministry.*

The Women's Christian Guidance Center Ministry at St. Paul's United Methodist Church is the effort of five United Methodist Churches in Ashland, Ohio. This ministry serves individuals and families who are experiencing emotional crises. The clients, particularly people in the northern area of Ashland who are frustrated by poor economy, poor housing and low self-esteem, are the primary population for service.

2. *How did the ministry begin?*

The idea for the ministry was conceived by Rev. Amara Turner-Sharazz, pastor of St. Paul United Methodist Church in 1982. An advisory council was established in 1983 with a composition of clergy and lay persons. In addition to the East Ohio Conference, financial support for the ministry is received from private donations.

3. *How has this ministry affected your congregation and your community?*

The Ministry has grown. At present, two directors are employed. Its impact upon the communities has been very effective. Persons are receiving Christian counseling who would not have been financially able to afford this service. The ministry also serves as a resource for St. Paul's congregation and the surrounding communities.

B. Aldersgate United Methodist Church, Cleveland, Ohio

1. *Briefly describe your ministry.*

The Aldersgate Christian Responsibility Program represented the congregation's three-year effort to underwrite its ministry/outreach program of $600,000. Mrs. Juanita Ivie, of the General Board of Discipleship in Nashville, conducted the program. The Cleveland District supported the effort and encouraged the participation of other Black Cleveland churches in the training sessions. Aldersgate congregation responded to the challenge and underwrote its three-year goal.

2. *How did the ministry begin?*

The ministry grew out of the need. The congregation was not meeting its budget and it needed to help persons understand the stewardship of giving. The pastor, along with a group of dedicated lay persons, agreed to tackle the problem. Aldersgate wrote a proposal to the Cleveland District asking for their help in the effort. It sought and secured the services of Mrs. Ivie of the General Board of Discipleship. She introduced a comprehensive stewardship program, trained the leaders and supervised in the visitation phase. The congregation cooperated.

3. *How has this ministry affected your congregation and your community?*

There are many benefits beyond financial rewards in the program. The leaders developed excitement about the future as they developed a ministry plan through the year 2000. The Prayer Vigil provided a spiritual tone which has lifted the congregation. Attendance increased during the program because of letter and visit contacts. Aldersgate's administrative family is excited about the future of moving toward a self-sustaining ministry program. The congregation is expectant and more aware of its mission.

C. Cory United Methodist Church. Cleveland, Ohio

1. *Briefly describe your ministry.*

The music workshop/ministry of the Cory Church in the Cleveland Area is that of a moving and spiritual force. It has and still serves as the greatest public relations piece of the church. It has changed Cory's image in the Cleveland area from that of a dying church to that of a live, vital and effective body. It commands the respect of this entire vicinity. It attracts rather than repels most who would dare to be involved to any extent.

2. *How did the ministry begin?*

The music/worship ministry began with a serious encounter with Kennon Callahan himself, and then his book, *Twelve Keys To An Effective Church*, where it states that the first key to put in place is a dynamic corporate worship service. Preaching and music are the two most important elements. Also, the book suggests that a good music person should be second in priority on a church staff. Strenuous efforts were put forth to accomplish this principle as strenuous efforts are also necessary to maintain it. The investment of planning, money, commitment and much prayer is yielding a good Corporate Dynamic Workshop Ministry.

3. *How has this ministry affected your congregation and your community?*

This ministry has affected the congregation in several ways. The spiritual tone it has set brought our church back to life. The vitality of the congregation has brought about some numerical growth. It has increased attendance. It has caused an expansion of the music department which involves more people in very meaningful ways. It has brought together a lot of talent. It has encouraged more ecumenical involvement. It has given the congregation a better sense of pride. It has served in lifting the spiritual tone of the community as well as a fantastic public relations piece.

These brief descriptions barely begin to tell the story of Black Methodists in the East Ohio area. From soup kitchens to headstart programs, from senior centers to chemical recovery programs, the 22 Black Churches in the East Ohio Conference are in ministry within their respective communities. Some of these ministries are funded by the local church, some by connectional support dollars and others by local

municipal or government funds. Whatever the source, it is safe to say that these churches take seriously both the heart of the Christian gospel and the unique heritage of the Black religious experience and tradition. What they lack in numbers, it appears they make up in outreach.

Challenges

Having served on the Council on Ministries staff with particular responsibility to and on behalf of racial-ethnic churches in general and Black churches more directly, I offer the following observations. These items are either being considered and addressed programmatically and need to continue or they need to be seriously considered and comprehensively developed.

1. *Facility/Buildings*

No fewer than seven of our racial-ethnic churches are in facilities that are either too large for their current membership to maintain adequately or their condition is so poor that they cannot keep them in adequate repair without substantial outside funding . What is needed is a comprehensive cost analysis and projection of building needs. This should then be compared with both the congregations' ability to keep them in good repair and the Conference's commitment to assist them to do so. St. Matthew's in Cleveland has done this and is currently planning to build in the same general area. The Cleveland District has concern about other churches in terms of their facility needs and alternatives. Another case in point would be Cory. When they purchased the current building in the mid-forties, the membership was of considerable size, approximately 3,500. However, with a current membership of about 900, they are not in a position to care adequately for that enormous facility.

2. *Leadership Development*

The recruitment, training and development of Black lay persons and clergy has already proven beneficial to the total life of this Conference. For example, many of Black clergy currently serving in East Ohio were either recruited from other conferences or were identified and/or experienced a "call" while attending the Ministerial Recruitment Institute. With the growing numbers of racial-ethnic churches, we must be increasingly more intentional about racial-ethnic membership on and participation in District and Conference Agencies, Committees and Commissions.

3. *Membership Growth/Evangelism*

Though we have gained in the number of racial-ethnic churches, real growth has only occurred in Asian-American statistics. Since 1976, we have indeed gained ten new racial-ethnic churches. However, the Black churches experienced membership loss, not gain, while all of the Korean churches are new since 1976 and therefore we've experienced 100% net gain in Asian-American membership. It appears as though the membership statistics have remained fairly constant in the only Hispanic church we have. For this observer, while the membership statistics have remained somewhat constant in the Black churches, we must move beyond stability to growth and expansion. Membership, for numbers sake, is not the issue, but many of our racial-ethnic churches are indeed in communities where evangelism and growth is statistically possible. They must catch the vision and acquire the skills to enable them to move into and embrace the communities in which they have been called to be in ministry.

4. *Financial Interdependence/Self-Sufficiency*

One need only look at the amount being spent on Black salary support, facility maintenance, and program support, to see the mega dollars which have become the rule, not the exception, in many of our racial-ethnic churches. I do not argue against connectional support for these critical needs, but the continued support from the connection beyond a certain point begins to weaken, not strengthen, the local church. The end of the Missional Priority was the end of some $75,000 - $80,000 per year for distribution among racial-ethnic ministries and churches in East Ohio. To be sure, for a time we will need to find ways to undergird the radical drop in available dollars upon which several churches have depended for the past few years.

East Ohio Conference must work with each of these churches in finding ways to move toward greater self-sufficiency in the years ahead. Stewardship education, alternative building use or change of facility, creative funding and responsible use of income and facilities are a few of the areas that need attention. The extent to which we continue to develop, strengthen and assist these churches toward greater self-sufficiency is the extent to which the Conference images more clearly God's Shalom. We are only inclusive if our racial-ethnic churches are strong and viable and participate fully in every level of the broader Church.

As has been suggested, the East Ohio Episcopal Area has begun in some ways to be in ministry with and undergird the strengthening of the Black Church. Some of this pre-dated the Missional Priority. In order to more fully appreciate the struggles, growth and development of the Black Church in East Ohio we will now turn to a brief look at the General Churches Missional Priority, 1977-1988.

CHAPTER 3

MISSIONAL PRIORITY:

TO STRENGTHEN THE ETHNIC MINORITY LOCAL CHURCH 1977-1988

As Methodism continued its journey toward what has been variously called a more inclusive fellowship during the General Conference in 1976, it adopted a quadrennial Missional Priority focus. This focus was three fold: (1) The Ethnic Minority Local Church (EMLC), (2) Evangelism, and (3) World Hunger. In response to this action, the church at every level was expected to respond. From redirecting current spending patterns to special opportunities for giving, creative promotion and comprehensive funding programing and staffing, all the churches were to give primary and comprehensive attention to the ethnic church. While during this first quadrennium of its existence, the EMLC shared the spotlight with evangelism and world hunger, at both of the succeeding General Conferences in 1980 and 1984, the focus on Ethnic Minority Churches and ministries was the only priority. To help the reader get a clear picture of the metamorphosis or development of the Missional Priority for the two quadrennia during which it was the only priority, the following outline is shared.

TABLE 1

1981-1984		1985-1988	
Goals	Objectives	Goals	Objectives
1. Evangelism and Church Growth	Strengthen evangelism and begin new Black congregation	1. Witness	To strengthen evangelism and establish new congregations
2. Nurture:		2. Discipleship	
a. Adult	Train and equip lay persons for ministry	a. Adult	To train and equip lay persons for ministry
b. Youth	Cultivate youth ministries	b. Youth	To cultivate youth and young adult ministries in Black churches
3. Worship	Enrich Black worship: expand its impact	3. Liturgy	To enrich and expand the impact of the Black worship experience

TABLE 1 continued

1981-1984		1985-1988	
Goals	Objectives	Goals	Objectives
4. Outreach		4. Outreach	
a. Community Service	Deepen community outreach	a. Community Service	To deepen community outreach
b. Mission interaction	Facilitate mission interaction	b. Mission interaction	programs and ministries To facilitate mission interaction among Black churches
5. Ministers		5. Leadership	
a. Enlisting	Enlist Black clergy	a. Recruiting	To recruit Black clergy and other leaders
b. Training	Upgrade training of Black clergy	b. Training	To upgrade the training of Black clergy
c. Support	Improve the support of Black clergy	c. Support	To improve the support of Black clergy
d. Deploying	Implement open itinerancy policies	d. Deploying	To implement open itinerancy policies
6. Organization		6. Structures	
a. Representation	Insure adequate Black representatives	a. Representation	To insure adequate Black representation in denominational structures
b. Ecumenism	Promote Black ecumenical ministries	b. Ecumenism	To promote Black ecumenical ministries
7. Church Development and Buildings	Improve Black church facilities	7. Facilities	To improve the facilities of Black churches

It is easy to see in the above outline the growing specificity of the General Church's response to the need to strengthen local ethnic churches ministries. From the generic approach in 1976-1980 to the specific goals and objectives which were evident in the 1981-1984 and 1985-1988 quadrennia, the General Church seemed intent on becoming a more inclusive fellowship. If the studies mentioned earlier (Johnson, Shockley, etc.) are accurate, the reality in Methodism 12 years following the end of the Central Jurisdiction was still a segregated denomination. Both majority white and ethnic minority persons and churches needed the encouragement and diversity that discovering each other could bring. The ultimate hope in the vision of this "New Day" for Methodism was that we find ways to affirm the diversity, celebrate the pluralism and find in this synthesis a new sense of what United Methodism could offer a fragmented and increasingly divided world. For Black United Methodists it meant continuing on the journey which began when John Wesley baptized his first "Negro" convert. At a time when the country was in turmoil over the centuries

old "race" debate, when student unrest and protest led the headlines and Martin Luther King Jr. led freedom marches, the Methodist Church was attempting to get its own house in order. In retrospect, one can clearly see that the emphasis to focus attention on the strength of Black churches was not an attempt to keep segregation alive, nor to affirm it in any way. It was, instead, an attempt to enable Black churches to get in touch with their own heritage and faith pilgrimage. Once this occurred, the Black churches could offer their historical and cultural integrity to the entire church as it moves toward wholeness

There have been reverberations throughout the entire church among Blacks and whites that perhaps Black churches ought to return to the Central Jurisdiction days. However, the relative strength of the churches then and now would suggest that the Black church in general is at least as strong, and in some cases stronger now, than it was under a different jurisdiction.

To be sure, there are still gaps that need to be bridged and problems which need to be solved. Salary disparity, pastoral housing, open itineracy, effective recruitment mobility, and elimination of racism, (systemic and institutional) are some of these problems. However, if the heavenly vision outlined in Revelations has an earthly chance of survival, the United Methodist Church has as good an opportunity as any denomination to make it so. I believe that in some ways the missional priority with all its warts and critics was and remains the church's best effort to achieve the goal of a truly inclusive fellowship.

However, since the primary focus and context for this document is the East Ohio Episcopal area and its particular role in responding to the General Church's Priority, let us now turn to a discussion and analysis of the ways the conference responded.

CHAPTER 4

EAST OHIO: RESPONSE TO THE MISSIONAL PRIORITY

In many ways the East Ohio Conference began focusing attention on the need to strengthen Black Churches and undergird their unique ministries prior to the General Church's Missional Priority. Under the able, prophetic and pastoral Episcopal leadership of Bishop Francis Kerns, issues related to Black salary support and Black clergy leadership were seriously considered and addressed. Consequently, the atmosphere for continuing to strengthen Black churches was already in place when Bishop James S. Thomas was appointed to the East Ohio area in 1976. This is not to suggest that there was never any resistance to this thrust, but, it was clear from the beginning that at least in East Ohio the Bishop took seriously the critical and urgent concerns and challenges then facing the Black churches. This then set the stage for the Episcopal office playing a key role in how the East Ohio Conference would respond not only to the goals and objectives outlined by the General Church, but the emerging issues and crises which were to face the Black Churches in subsequent years. Ironically, the years of the Missional Priority paralleled Bishop Thomas' tenure in East Ohio, 1976-1988. In 1988, the emphasis on ethnic churches was to be "institutionalized" and Bishop Thomas retired from active service, but not from active ministry.

An integral part of each conferences' response to the priority was to organize a group of lay and clergy persons. This group, first referred to as a task force (1976-1980) and later as a coordinating committee, had primary responsibility for holding the conference accountable. In addition to this group of persons, East Ohio has maintained on its Council on Ministries staff a person whose primary responsibility was to focus on the ethnic-minority local church. Both were in response to the General Church's mandate and to keep before the entire conference indigenous concerns related to the racial-ethnic constituents within its boundaries.

The task group and coordinating committee were perceived by most persons to have as their primary task the disbursement of funds or grants. In fact, as we shall discuss more thoroughly later in this document, many persons, both lay and clergy, felt that the primary "impact" of the priority on the local Black churches was that of the granting of funds. The significance of these grants which were made cannot be minimized, but the effort at the conference and district level was to create a situation which would enable greater local church accountability. The hope was not to move more Black churches toward more dependency, but toward greater self-sufficiency, development and growth.

This desire on the part of the Episcopal office and coordinating committee led to the development of several programs and affected positively the way in which each approached the task.

During the 1977-1980 quadrennia, consultations or gatherings of racial-ethnic groups were held under the leadership of the conference staff person assigned to the priority. The task group, which had responsibility for seeking ways to enable the entire organizational structure of the conference to respond, used some of the results of this dialogue to shape its own direction and approach. In fact, the period between 1977 and 1980 could be described as the listening phase.[38]

In addition to its funding responsibility, the task group took seriously the need to create opportunities for ethnic minorities to share what at the local level really needed to be addressed. The Missional Priority Task Force presented the following goals to the 1977 session of the East Ohio Annual Conference:

1. Identify possible candidates for ministry and/or Christian vocations and inform them of financial resources available.
2. Identify or assess the needs of Ethnic Minority churches through series of Ethnic Local Church Consultation (April 23).
3. Election of Local Church Religion and Race work area.
4. Training of District Chairperson in Religion and Race - use of a Race and Religion kit.
5. Ask CLCT to plan in cooperation with the five college commissions a training event in 1978 for clergy of East Ohio in the area of racism.
6. Call upon Board of Discipleship to develop programs of Evangelism to meet need of churches (consult of Caucus groups).

7. Call upon District Committee on Mission to make survey to determine the potential of establishing new Ethnic Minority congregations and assisting congregations in transition.

8. Board of Discipleship compile list of available resources relating to Ethnic Worship experience (e..g. music, church school materials, ritual, etc.) [39]

As in any projection of goals, some of these were met and others were not. Though the data and information are somewhat incomplete, it appears that what was generated during the consultations referred to in number 2 above enabled the task force to at least hear the needs. The responses were not unrelated to what the General Church had already suggested. The needs identified ranged from church growth and evangelism to facilities and from leadership development to the need for more fellowship opportunities.

For the next few years it appears that the work and direction of the task force was at least in some ways guided by these consultation findings. One can quickly see how these indigenous concerns paralleled the goals and objectives of the General Church. To be sure, some of the initial goals of the conference were either too ambitious or not thoroughly thought through so as to develop a strategy to ensure their success.

Concurrent with the continuing priority at the General Church level, East Ohio experienced both staff changes and restructuring. This, no doubt, affected the continuity or at least the momentum of developing long-range solutions to systemic problems and local church needs. The glue which seemed to hold East Ohio together and kept the momentum going was probably the episcopal leadership of Bishop James S. Thomas. Partly as a result of his concern specifically for East Ohio and partly as a consequence of the direction of his own life and ministry, his concern was to develop what he called an infrastructure. This is a carefully planned and thoroughly executed process which implements and maintains within an already existing structure certain programs or emphasis which address the particular needs of, in this case, the Black constituency and churches. The ultimate goal of such a plan is that the entire structure and its constituency would be better served and move the conference, therefore, toward greater inclusiveness.

As indicated earlier, the specific programs which were developed to create this infrastructure are what I call the Episcopal Initiatives. These initiatives did not come down from the "top", but were developed at every point in close consultation between the Bishop and selected persons or groups. These initiatives are crucial to the way the priority has made a difference in East Ohio in general and the Black

churches in particular. However, in order to understand their development in context, we will consider them as they relate to the broader needs of Black churches, clergy and lay persons in the East Ohio Conference.

Episcopal Initiatives

Since these initiatives were developed in the broader context of conference and general church needs and recommendations they will be discussed using the following categories: (I) Leadership Development, (II) Racial-Ethnic Inclusiveness, (III) Local Church, (IV) Facilities and (V) Confronting and Eliminating Institutional Racism. A similar outline was discussed earlier when we looked at the challenges facing Black churches in East Ohio.

1. *Leadership Development/Recruitment*

Some of the most effective and far reaching programs which have benefited Black clergy and lay persons have been developed under or within this category. The specific programs which will now be discussed are: (1) Ministerial Recruitment Institute (MRI), (2) Summer Intern Program, (3) Thomas Institute for Clergy Enrichment (T.I.C.E.), (4) Black Theologian Day, and (5) Black Clergy Retreat.

The need for competent and committed clergy and lay persons surfaced in several arenas and was subsequently discussed on many levels during the early months of the Missional Priority (1976-78 and following). With the vision of the Episcopal leader of East Ohio and the diligent and faithful work of both Cabinet members and staff, the above programs were initiated. The Ministerial Recruitment Institute (MRI) seems to have touched the lives and hearts of more Black youth and young adults in the East Ohio Conference than any other single program. Starting in the early part of the 1981-1984 quadrennium, this Institute attracts some sixty to ninety young persons each year. Indeed, the thrust and focus of this week-long program is precisely what it's title suggests. Every class, event and movement during this "intensive" week is devoted to education, motivation, encouraging and assisting persons in understanding God's claim on their life.

Several persons have responded to this claim by beginning to wrestle with and eventually respond to a call to ordained ministry. The primary audience or age group which MRI attempts to reach are persons

between thirteen (13) and eighteen (18). However, there have been several older persons who have both attended and been profoundly changed by their participation in this unique program.

The Summer Intern Program, while a much smaller program numerically, is an essential component in the development of competent, experienced and commited Black Clergy for the East Ohio Conference.

This is a program in which college or seminary students are assigned to local Black United Methodist Churches during the summer. In addition to working with the pastor and congregation, these students meet together periodically during the summer for reflection, support and evaluation. There is a very close connection between the Summer Intern Program and the Ministerial Recruitment Institute. This is not an organized or administrative relationship, but a broader opportunity for the intern to experience other areas and functions of ministry thus enabling them to focus on their decision or call to ordained ministry.

The Thomas Institute for Clergy Enrichment (formerly The Cleveland Institute) was envisioned by Bishop James S. Thomas. Discussions began as early as 1983 and 1984 which clearly identified both the need for and interest in the development of a "sustained" effort which would adequately address the particular and peculiar theological and practical needs of Black clergy. This culminated in late 1986 when the first session of the Institute was held. There have been only a few sessions held since and some curriculum is now in place which would continue to address the initial and ongoing concerns of Black clergy. The barrier now for a sustained effort is funding. One of the present and long term benefits of T.I.C.E. is, in fact, the Thomas Fellows, the Doctor of Ministry group of which this author is a part. In a position paper drafted by Bishop Thomas outlining the rationale and need for a continuing education opportunity which focused on the needs of Black clergy, the following statement can be found:

> Purposes grow out of deep needs. One of the deep needs of Black pastors is some systematic and sustained in-service education of at least three kinds:
>
> 1. The opportunities and problems out of the uniqueness--if not peculiarity--of the Black church and experience.
> 2. Continuing education in those disciplines which, while they have been lightly touched in seminary, have never been thoroughly applied to the current problems of administering a

Black church. These will include: a) case studies of successful approaches to the Black church and administration; b) elementary principles and skills of accounting, bookkeeping, and economic planning for churches of quite limited means; c) leadership skills and techniques, conflict management, goal setting and procedure toward goals, etc., d) pastoral care in the Black church.

3. Nurture and care of those persons in the ordained ministry; both the hurts and hopes.

Finally, a very important component of the institute will be the opportunity for fellowship on a high and sustaining level.

In addition to this Institute for clergy, early in the second quadrennium of the Missional Priority, a program was introduced nationally through the Board of Discipleship which was especially designed for lay persons. The Parish Program Associates is an intense study course spanning several months. Those who complete this course are awarded a parish Program Associate. Courses in Church Administration, Church History, Theology and Discipleship are included in this program. Though it is not as widely attended as it has been in the past, those who commit themselves to complete the program are profoundly equipped to give leadership in their particular local church setting.

The Annual Black Clergy Retreat and Black Theologian Day round out the programmatic components of Leadership Development and Recruitment. Sometime during each spring, the Bishop and Black Clergy gather for two or three days. This has primarily been a time for spiritual growth, challenge and reflection. There were times when the Bishop invited someone else in to lead the sessions. However, the focus has been on developing and maintaining a link or relationship at a significant level both between and among Black clergy and between Black clergy and the episcopal leader of the conference. While this retreat is designed for Black clergy, Black Theologian Day has been open to majority persons, lay and clergy, the "Laos."

Usually held in the spring, this event has become for several a "must" event. As its' title suggests, a Black Theologian of some reputation is invited to share his or her area of discipline with the persons who gather. Some recent theologians have been Dr. James Washington, Bishop Edsel Ammons and Dr. Jerome Del Pino. Each theologian spends the better part of a day sharing both personal biographies and professional insights. In the morning, they present a formal lecture in the area of their particular expertise and the afternoon is usually a more personal and informal time. These Theologian days have been

especially helpful in providing a time when Black persons and majority persons in this conference can engage in meaningful and helpful dialogue.

Among those Black clergy currently serving historically Black appointments in the East Ohio Conference, nearly half are not indigenous to the area. Both the formal programs and informal recruitment efforts have worked together in order to provide the Black clergy leadership the East Ohio Conference currently enjoys.

2. *Racial-Ethnic Inclusiveness*

It is the observation of this author that the Ethnic Minority priority in East Ohio has had a residual effect of increasing the awareness of those who can impact the system that there needed to be a more intentional effort to be more racially inclusive in every level of the conference structure. This has not necessarily meant increased numbers of Blacks being placed or recruited for strategic positions. It appears, however, that the atmosphere has been so altered that significant progress can be made in such placement.

It is not clear to this writer at this juncture whether numbers have increased. However, it would be safe to suggest that an impact has been experienced in a number of places. On boards and agencies, in committees and districts, the voices and agenda of Black United Methodists is not mute nor is it being categorically ignored.

In this area, as well as several other key areas of growth, the Comprehensive Plan addresses the continued need for this to be a focus and priority for the East Ohio Conference. The creation of a successor committee to the Missional Priority Coordinating Committee is an example of the seriousness with which East Ohio is responding to the need to continue seeking ways to be more responsive to Black churches and constituents. The Committee on Racial-Ethnic Empowerment (CORE) has as its primary task to keep the Conference on track as it responds to the continuing and changing needs of the Racial-Ethnic churches.

3. *Local Church Survival*

The East Ohio Conference's Missional Priority Coordinating Committee and its predecessor committees have kept the needs and concerns of local churches paramount in both their work and that of

other boards and agencies of the conference. In fact, most of the $75,000 to $80,000 per year which the committee had at its disposal for disbursement was granted to programs and projects that were and are local church project/programs. From a summer children's ministry at Centenary, Youngstown, to a music ministry grant for Cory church in Cleveland, the programs funded were as varied as the churches from which the requests came.

Recognizing early that grant money alone could not do all that needed to be done in these churches, the East Ohio Conference committed the time and portfolios of one of its council staff persons to the developing task of addressing the growing needs of the Racial-Ethnic churches in the conference. The first person assigned this task as a primary focus in her particular portfolio was Carolyn Anderson. Though there was a person serving as staff to the then Missional Priority prior to Carolyn, that person's primary task was not solely focused on Ethnic Minority churches. With the combined energy and hard work of Norm Pritchard, then that of Carolyn Anderson, the mandate and task was made even clearer that East Ohio must become increasingly more sensitive and responsive to its Racial-Ethnic constituencies and do even more to strengthen existing congregations and developing new ones where possible.

Even with these components firmly in place—funding and staff, along with the Missional Priority Coordinating Committee—much remained to be addressed and adequately resolved. Crises of a variety of descriptions erupted in several Black congregations: financial problems, theological clashes, facility deterioration, major disagreements between pastoral leadership and the laity, and a general sense of hopelessness and despair. In response to this growing dilemma Bishop Thomas felt that there must be something of a more intense and long lasting nature that could be done to assist in turning some of these situations around. Indeed, there was and is a way. In late 1986 Bishop Thomas introduced a plan called: "Continuing Consultation on Congregational Development." This is a program which, while intense and costly, has provided several Black congregations an opportunity to assess thoroughly where they are and plan more carefully with the help of an outside consultant where they can realistically and affordably go. It is a program which has in effect helped to turn no fewer than eight of our Black congregations around or at least give them a clearer vision on where they are headed and how they ought to face that future.

4. *Facilities*

While this emphasis in some ways relates to the local church discussion it must be addressed separately and clearly. Without question, most of the actual dollars spent during the years of the Missional Priority in East Ohio were spent on church-owned property. Currently, only nine (9) of the Black congregations out of twenty-two (22) are worshipping and otherwise functioning in buildings which they or their predecessors built. Conversely, thirteen (13) congregations are currently housed in facilities which were either purchased from another congregation, currently shared with another congregation, or inherited from a different constituency. The positive side of this dynamic is that there is currently one black congregation which will be in its own facility soon, St. Matthew's congregation in Cleveland. This church is currently seeking funds to complete a capital funds drive to rebuild in the same community.

However, since many of the Black congregations are in buildings built and designed for a previous congregation during much different circumstances, one can imagine the difficulty currently facing at least some of these congregations. In at least one case the size of the facility is, when compared with the size of the congregation, unmanageable. Pleasantly, in another case, the size of the building is almost too small to house the expanding congregation and developing program and outreach ministries. In all too many cases, the very age and condition of the building is now presenting what seems to be insurmountable circumstances.

In addition to church or worship facilities, few Black congregations in East Ohio have parsonages that come even close to meeting the conference parsonage standards. To compound this problem, most of these congregations currently do not have the financial strength to address this concern.

5. *Confronting and Seeking to Eliminate Institutional Racism*

In East Ohio, as in other conferences who took seriously the Missional Priority, the predictable happened. As programmatic and funding emphasis began to shift and focus on the Racial-Ethnic constituency of the conference, racism and its accompanying tensions emerged. In East Ohio, as in other conferences, there continues to be a constant struggle to keep the doors toward inclusiveness open and

unlocked. In the midst of this reality, however, there have been significant opportunities for open and in-depth dialogue between majority persons and blacks in particular.

In the spring of 1987, the cabinet and conference staff, along with the Board of Ordained Ministry, gathered for a two-day consultation on racism. This was the beginning of several positive and creative steps toward the resolution and elimination of at least some vestiges of institutional and systemic racism in the East Ohio Conference.

It was on the recommendation of this ad hoc group that the 1987 Annual Conference session of the East Ohio Conference mandated the organizing of a Task Force on Eliminating Institutional Racism. To be sure, this is a task that can hardly be totally accomplished by or even through one such task force. However, the point to be made is that there seems to be an atmosphere which is open to at least struggling with such an insipid and destructive evil as racism in the East Ohio Conference. Whatever has not happened during the years of the Missional Priority in the areas of eliminating racism can be at least measured now against the positive attempts which have been made. Consequently, there now appears to be a greater sense of oneness in Christ and a more consistent and concerted effort toward wholeness and unity. This can be seen both between and among Racial-Ethnic constituencies and between majority persons and minority persons.

Within the context of this outline, one can more clearly appreciate what is meant by infrastructure. Clearly, what occurred in East Ohio was the articulation of a vision for greater inclusiveness. This vision has found expression within already existing structures where possible and the development of programs and entities that relate to previously existing structure(s). Obviously, this makes it somewhat easier to continue moving toward the strengthening of local Black churches which did experience fully the input during the years of the Missional Priority.

As we begin now to move toward the section related to how laypersons of local churches, Black pastors, and District Superintendents perceived the Missional Priority, there are two more critical considerations. The first are the covenants of growth because of what they generated from Black local churches within the conference. The second is the Comprehensive Plan because it was the outgrowth or

convergence of much of what had already taken place in response to the Missional Priority. We will look at both of these in some detail because both played a major role in evaluating the effectiveness of the Missional Priority. In fact, as the observant reader will discover, the material generated vis-a-vis the covenants of growth process created the basis from which the Comprehensive Plan took shape. The issues raised and the needs identified suggested very specific resourcing and support which local churches sought.

Let me indicate clearly that the need to produce this material was not indigenous to the East Ohio Conference, although, as has been indicated, the conference was already moving in that direction. Essentially the East Ohio Missional Priority Coordinating Committee responded to and took seriously suggestions which came from the General Church's Missional Priority Coordinating Commitee. The latter was the successor to the Inter-Agency Coordinating Committee which had similar responsibilities in the previous quadrennium. Briefly, the responsibility of the General Coordinating Committee was to oversee the implementation of the General Churches' action to focus on the Ethnic Minority Local Church. This involved, among other things, receiving periodic reports from each agency/board and annual conference, suggesting programmatic possibilities and implementation strategies, and outlining the funding responsibilities of the aforementioned entities. As the church approached the midpoint in the 1985-1988 quadrennium, it was this General Coordinating Committee which set the guidelines and criteria for the development of what is called Comprehensive Planning for the Conference Missional Priority Coordinating Committee. This is outlined thoroughly in a document by the same title which was revised and approved in April of 1986. In this document, one can find a brief description of not only what a Comprehensive Plan for an Annual Conference ought to include, but some very specific suggestions related to the responsibilities of General Boards/Agencies. When the East Ohio Missional Priority Coordinating Committee began its work to develop a Comprehensive Plan, this was the guidebook and material used. [39]

First, let us consider the covenant of growth process, implementation and results. Early in the 1981-1984 quadrennium the Conference Coordinating Committee felt the need for each ethnic minority local church in East Ohio to complete this process. It appears that there were at least two primary reasons for this decision: (1) to enable each church to engage in a serious and comprehensive look at its own

programmatic, facility and leadership needs both short and long term and (2) so that this could be used as a tool in the consideration of funding requests and proposals from these churches. The first request for these covenants to be completed was made in 1981. As they began to be completed and returned to the Committee, it was clear that some churches took it more seriously than others. In some cases conference staff assistance was requested for its completion and in other cases they did their own work. In order that there might be some consistency in the kind of covenant presented, the following guidelines, forms and suggestions were sent:

I. COVENANT OF GROWTH PROCESS OUTLINE

A. PRELIMINARY WORK - needed to develop covenant

1. Self-assessment - based on strength of church
   a) Pastor(s)' view of strengths of church
   b) Laity view of the strengths
   c) Basic statistical profile

2. Community Assessment - What people in community would like to see happen. What are gifts of community to bring to church. Acquire sociological data.

B. DEVELOP ACTUAL COVENANT

1. Select core group - five (5) to fifteen (15) persons in each local church to initiate development of the covenant.

2. Develop long range plan, assessing where the church should be in 5-10 years; asking:

   "What is God calling us to do" in these six areas:
   a) nurture and membership care
   b) outreach
   c) membership growth
   d) connectional involvement
   e) ministerial support
   f) facilities management

3. Maximum participation from various groups within the church.

4. Core group sharpen covenant - statements in covenant need to be guided by a theological framework, and made clear and specific to achieve desired goals in each of six areas.

5. Develop time-line.

6. Finalize:
   a) Local Church commitment identified
   b) District commitment requested
   c) Annual Conference commitment requested
   d) General church resource possibilities identified
   e) Missional Priority resource availability

7. Prepare final copy of covenant for distribution.

II. WORK SHEET

Church Name_____
District_____

Church Address _____

_____

We believe God is calling us to the following challenges:

A. Nurture and Membership Care to include, but not be limited to:

1. Models of evangelization
2. Congregational revitalization
3. Liturgical resources
4. Worship experiences
5. Training: Leadership development
6. Stewardship

B. Outreach to include, but not be limited to:

1. Deployment of laity for community ministries
2. Participation in international settings of mission
3. Development of specialized ministries
4. Models for peace with justice
5. Advocacy ministries
6. Developing coalitions for responding to oppressed situations.

C. Membership Growth to include, but not be limited to:

1. Evangelization of community/neighborhood/city, etc.
2. Training
3. Become "mother church" to found new congregation
4. Cultivation of youth and young adults
5. Church school renewal

D. Connectional Involvement to include, but not be limited to:

1. World Service and Conference Benevolence giving
2. Deployment of laity and clergy on boards and agencies
3. Participation in mission experiences
4. Mission studies, promotion and interpretation
5. Training

E. Ministerial Support

1. Assistance to seminarians and candidates for ministry
2. Utilization of lay professionals and ancillary staff
3. Upgrading salary scale of pastor(s)
4. Support open itinerancy
5. Continuing education

F. Facilities Management

1. Improve existing facilities
2. Comprehensive utilization of facilities
3. Future acquisitions needed
4. Lowering maintenance costs
5. Renovations for accessibility

III. IMPLEMENTATION SUGGESTIONS

A. Keep before congregation Covenants of Growth; remind people of what is being accomplished.

B. Prod every group within church to focus on fulfillment of six goals in Covenant.

C. Prepare proposals to secure connectional resources.

D. Schedule events, etc., on a longer time basis.

E. Monitor progress continually.

F. Re-assess appropriateness of designated strategies.

G. Consult with Missional Priority Coordinating Committee.

H. Incorporate Covenant of Growth in worship experiences.

I. Evaluate at least annually.

J. Celebrate accomplishments regularly.

To be sure, this represented a rigorous and time-consuming analysis although some churches took a lot longer to complete the covenant phase. By 1986, all of the Ethnic Minority churches had completed and submitted them. Since this material is extensive, what follows is a composite summary of what was indicated as needs, hopes and possibilities.

COVENANT OF GROWTH DATA

Nurture and Membership Care

Develop and sustain significant related groups - Board of Discipleship
Equip laity to share in visitation - Board of Discipleship/ Evangelism
Strategy to activate inactives - Board of Discipleship/Evangelism
Responsible and generous stewardship - Stewardship
Spiritual formation (prayer, study, etc.)

Membership Growth

Evangelism and church school emphasis - especially youth, young adults
Spiritual revival - prayer groups, Bible study
Stewardship emphasis
Ministries to shut-ins
Encourage regular attendance and participation

Outreach

Family Ministries - workshops, forums, symposiums, newsletters, bulletin boards, peace, justice, and marriage encounters
Pastoral Counseling - parenting, unemployment, abuse, prison ministry, more caring attitude of members
Tutoring - training classes
Hunger - food bank, adopt senior citizen/service - visit - inform poor family
Education - bulletin boards, political forums
Board of Education/Monitoring
Youth Program - summer/all year
Purchase van - transport elderly
Thrift Shop

Ministerial Support

Complete support of complete clergy package
Encourage and support continuing education for pastors
Support of candidates for ministry

Connectional Involvement

Mission Projects
Mission education
100% apportionment
Training/education
Programs and fellowship at other churches
More lay involvement on District and Conference
Ecumenical participation

Facilities

Comprehensive inspection/evaluation to establish priority time line
Comprehensive utilization of church buildings
Improvement - parsonage, parking, sanctuary, fellowship hall, classrooms, access to handicapped
New church buildings
Periodic inventory of assets and liabilities

It should be noted here that these covenants, in addition to being essential material in developing the East Ohio Comprehensive Plan, are also the basic material which enabled the writing of *A Continuing Journey.*[40]

The East Ohio Conference recognized early the need to establish the mechanism by which these emerging issues relating to the strengthening of Ethnic Minority could become an integral part of the total life of the conference. This is what was referred to earlier as infrastructure. It became clear that the General Church was not going to maintain forever its thrust which set this concern somewhat in a different arena. Instead, what developed was a growing concern at the General Church level that what needed to happen was a kind of permanent reordering of priorities and funding. This was called institutionalizing the priority.[41] In a real sense, the East Ohio Conference, (along with some other conferences), "institutionalized" the missional priority prior to the 1988 General Conference action making it a part of the polity of the church.

Three sections of East Ohio's Comprehensive Plan are included here: (1) Overview, (2) Goals/Objectives and (3) Specific recommendations which were adopted at the 1987 Annual Conference session.[42]

COMPREHENSIVE PLAN
FOR STRENGTHENING THE ETHNIC MINORITY LOCAL CHURCHES
(EAST OHIO)

Several ongoing programs which specifically address the issues related to the strengthening of ethnic churches on the one hand, and training, identifying, and finding ways to further expand the involvement of ethnic minorities in the total life of the Conference on the other hand, have found their way into the structure and life of the East Ohio Conference. While these will be more fully discussed in another section of this document, it would be helpful to suggest at this juncture that what is intended by developing this comprehensive plan has as much to do with coordinating, connecting and giving perspective and a sense of continuity to what we are currently doing as it is to develop and plan for new strategies so that the richness of our diversity and inclusiveness will not be lost.

Though what is presented in this document has primarily been researched and committed by the Missional Priority Coordinating Committee, it must in every detail, be considered as a Conference plan/strategy in order for its proposals to be effective and successful. We cannot take lightly, nor leave to chance, the vision of the manifest destiny of the Reign of God wherein "justice will roll down like waters and righteousness as an ever flowing stream" and all of God's children will inherit God's promises. Therefore, this comprehensive plan is not a plan for the ethnic minority constituency of this Conference, but rather a strategy for the whole church to be more diligent in and faithful to the task and ministry of being the people of God in a diverse and multi-ethnic/cultural world.

In order to give credibility and viability to the specific proposals and strategies outlined in this document, the Conference must consider putting into place (and/or continuing) the following three components: (1) CCOM staff related to Ethnic Minority Local Churches, (2) committee/task force whose responsibility is to coordinate the developing scenario of the proposed plan and (3) continue funding at current and where necessary or possible increased levels. First, the primary task of a Conference Council on Ministries staff is to resource local churches in areas related to the various program focuses of the Conference and the General Church to the end that the ministries and mission of those local churches would

either be enhanced, challenged or redirected. There is an ongoing need for both the ethnic minority churches to be resourced by a person with particular skills in working with such churches and for the majority churches to have available someone who can articulate with clarity and conviction the nature of an inclusive church and the particular needs, richness and heritage of the ethnic minority churches. In addition, there is a growing need for someone who can give leadership to the Conference in the area of transitional and redeveloping churches and communities. This will only be a possibility if Conference Council on Ministries maintains on its staff a person with the skills and commitment necessary for such a task.

Secondly, since it seems clear at this point that the General Church will not recommend a Missional Priority the next quadrennium and because of the issues raised above and discussed in this document, we need to put in place a coordinating committee whose primary responsibility would be to monitor, oversee, and coordinate the ongoing work of the entire Conference in all areas related to strengthening the nature and purposes of an inclusive church within the East Ohio Conference.

Finally, at present we have three primary sources of funds which are committed and directed to the Missional Priority (directly and indirectly): (1) General Church apportionment of which 50% is retained for use in this Conference, (2) Black salary support, and (3) Benevolent line items representing programs/projects which in summary relate to the strengthening of the local ethnic minority church within the East Ohio Conference. Since it has already been made fairly clear that the General Church will move in another direction, we will not have funding source number one beyond the end of this current quadrennium. However, to varying degrees we can control items two and three. It is, therefore, the recommendation of the Missional Priority Coordinating Committee that the Conference Council on Ministries commit at least $395,000 in 1988 through the Benevolent Line Items with a 10% increase each year through the end of the next quadrennium. Secondly, that Black salary support which is currently $195,000 continue to meet the needs of Black clergy where the local church cannot afford the level of experience and skills which they need in order to become more fully self-supporting. For the purpose outlined in this comprehensive plan as well as emerging programs, projects and needs as identified by the current Missional Priority Coordinating

Committee and/or its successor body, should be considered minimal commitments and adjusted up where the needs justify.

GOALS/OBJECTIVES

A. **Outreach**

1. To develop partnership relationships between racial ethnic and majority churches through participation in/with the community projects.*

   a. Of the present projects, 10 partnerships to be established.

   b. To start, at least 2 new partnerships each year during the 1989-1991 quadrennium.

   * Community projects include, but not limited to soup kitchens, hunger centers, half-way, and tutoring/latch-key programs.

   Responsible Agencies: District Council on Ministries
   District Committee on Missions
   District Children's Council

2. To have at least five racial ethnic persons participate in the short-term Volunteers In Mission (VIM) projects of the Conference and Districts each year.

   a. Active recruitment of racial ethnic persons for participation in the VIM program, both as givers and receivers.

   b. Provide scholarship help for racial ethnic persons who indicate their interest.

   Responsible Agencies: Board of Global Ministries
   Volunteers In Mission Task Group (VIM)

3. To provide interpretational/educational materials of the outreach mission programs to all the churches of the Conference through periodic bulletin "spotlights." Spotlight mission in racial ethnic churches regularly.

   Responsible Agencies: Commission on Communications
   Stewardship and Interpretation Commission

4. To assist, develop, and implement local church outreach programs that address the issues and needs of the single-parent heads of households.

Responsible Agencies: Board of Discipleship

Adult Family Council

B. **Witness**

1. To develop relationships between majority and racial ethnic churches leading to better understanding and appreciation for the diversity and inclusiveness of the East Ohio Annual Conference.

a. To develop a pilot project by June 1990.

b. From the learnings of the pilot project develop five additional projects across the Conference.

Responsible Agencies: District Council on Ministries

District Committee on Missions

2. To develop at least three congregations by 1992 where the information has shown or will show potential for new churches.

Native American (Cleveland)

*Korean (Canton) (chartered May 1, 1988)

Hispanic (possibly Lorain)

Black (Eastside Youngstown)

*Specific attention to be given to developing Korean congregation in Sandusky.

Responsible Agencies: Church Growth and Revitalization Task Force

District Committee on Missions

Congregational Development Committee

3. To identify six pivotal racial ethnic churches during 1989-1992 quadrennium, to inform any funding source/process that would assist racial ethnic churches for two year funding cycle.

Asian

Black

Hispanic

*Pivotal meaning those churches that have the greatest potential for resourcing (human and financial) and should be working towards self-sufficiency.

Responsible Agencies: Committee on Racial Ethnic Empowerment, in consultation with the Bishop and Cabinet

Racial Ethnic caucuses/fellowships

District Committee on Missions

4. To work towards the revitalization of existing congregations.

   a. Continue the Consultation on Congregational Development and by the end of the quadrennium, all racial ethnic congregations shall have completed the consultation process.

   b. Develop programs and/or events that address the recommendations coming out of the consultation.

Responsible Agencies: Conference Council on Ministries

Cabinet

C. Discipleship

1. To enlist and train at least 150 racial ethnic persons by 1992 for effective discipleship in order to have a core of persons within local churches equipped to enhance its ministry.

The course of study (training) will include general areas, such as:

- Biblical and theological studies
- church history, including the cultural diversity of the church
- church structure and polity
- spiritual and personal growth
- leadership skills such as community building of listening skills

It will also include specific areas such as, but not limited to:

- children, youth, young adult, older adult and/or family ministries
- stewardship
- lay visitation

Responsible Agencies: Board of Discipleship in consultation with pastors, racial ethnic caucuses

Conference Council on Ministries staff relating to each District

2. To insure that at least 25 (new or continuing) racial ethnic persons by December, 1991 be elected or appointed to take leadership responsibility in District and Conference boards and agencies.

Responsible Agencies: -Conference Committee on Nominations in consultation with:

-Board of Discipleship

-District Superintendents

-Conference Council on Ministries

-Conference Council on Ministries staff

-Racial Ethnic caucus/fellowships

-District Committee on Nominations

3. To continue the use of the Parish Program Associates (PPA) Program as a training vehicle and as a resource for racial-ethnic leadership development.

Responsible Agency: Board of Discipleship

4. To make available Korean and Spanish translations of major Conference documents.

Responsible Agencies: Communication Director in consultation with racial ethnic leadership

Committee on Racial-Ethnic Empowerment

D. **Leadership**

1. To continue those programs that are presently in operation that address the enrichment of clergy and the development and recruitment of new persons for ministry.

   a. The Ministerial Recruitment Institute (MRI)

   b. The Thomas Institute for Clergy Enrichment (T.I.C.E.)

   c. Black Women in Ministry Conference

   d. Bishop's Retreat for Black Pastors

   e. Summer Intern program

   Responsible Agencies: Board of Ordained Ministry
   Commission on Religion and Race
   Board of Church and Society
   Board of Discipleship
   District Committee on Ministry

2. To identify, recruit, enlist, and deploy racial ethnic persons in Diaconal Ministry within districts, or clusters of churches during the quadrennium

   Responsible Agency: Board of Diaconal Ministry

3. To provide scholarship assistance for racial ethnic persons who wish to become Diaconal Ministers.

   Responsible Agency: Board of Diaconal Ministry

E. **Facilities**

1. To do a thorough evaluation/analysis of all Racial Ethnic Minority church buildings for ministry in light of:

   a. the determination that there will be a ministry for at least the next 10 years;

   b. recommendations coming out of the consultations and/or

   c. the recommendations to be completed by the 1991 Annual Conference.

Responsible Agencies: District Committee on Missions

Board of Global Ministries

District Superintendents

2. That a plan be developed to address the findings in number 1 above.

Responsible Agencies: District Superintendents

District Committee on Missions

3. That all racial ethnic local churches have parsonages which meet the Conference standards (Conference Journal Volume 2 and in "Manual for Parish Development") by December, 1992.

a. Upgrading present parsonage

b. Replacing present parsonage

Responsible Agencies: District Committee on Missions

Board of Global Ministries

District Superintendents

District Board of Church Location and Building

F. **Structures**

1. To gather data and analyze the present written system operating style and unwritten assumptions in regards to leadership in the Annual Conference and districts. Areas to be considered: staff, committee chairpersons, committee membership. The analysis and recommendations are to be prepared by June, 1990.

Responsible Agencies: Conference Council on Ministries

Conference Council on Ministries Staff

Conference Committee on Nominations

2. Develop and implement a plan that would bring about one system of reporting all salaries. The plan to be in effect by June, 1991.

a. To gather data and analyze the same as it relates to the inequities of reporting racial ethnic vs. majority salaries. The analysis and recommendations to be completed by June, 1991.

Responsible Agencies: Cabinet
Conference Council on Ministries Staff
Commission on Equitable Salaries

3. That a pool of (at least 100) racial ethnic persons be developed, maintained and shared with the Conference Committee on Nominations who would be willing and able to serve on Conference agencies.

Responsible Agencies: District Committee on Nominations in consultation with pastors of ethnic churches
Committee on Racial-Ethnic Empowerment
Commission on Religion and Race

4. That a committee be established to coordinate the present and new goals to strengthen the ethnic minority local churches during the 1989-1992 quadrennium. (Committee on Racial-Ethnic Empowerment has been established for this purpose.)

5. That by June 1991 a plan be developed to intentionally implement the open itinerancy system; taking into consideration preparation of congregations, internships and networking of pastors.

Responsible Agencies: Cabinet with the assistance of the Board of Ordained Ministry.

G. Liturgy

1. To use worship resources and persons of various racial ethnic groups at district and Conference events and programs. In addition, solicit participation of racial ethnic persons in the planning of significant district and/or Conference gatherings.

Responsible Agencies: Conference Council on Ministries

District Superintendents

District Council on Ministries

H. **Justice**

1. To keep boards and agencies of the Annual Conference and the churches within the Conference aware of justice issues which affect racial ethnic persons in the larger community, (i.e., public education system, incarceration, racism, hunger, and poverty) and inform them of ways to effect change.

Responsible Agencies: Board of Church and Society

District Committee on Missions

Commission on Religion and Race

2. To work cooperatively with other judicatories as advocates for change in addressing the social issues of the community (socioeconomic and political).

Responsible Agencies: Board of Church and Society

Commission on Christian Unity and Inter-religious Concerns

District Committee on Missions

District Council on Ministries

I. **Youth**

1. That there be some intentional efforts made to deploy racial ethnic youth at all levels of the Conference's operation (local and district).

Responsible Agencies: Conference Council on Ministries in consultation with pastors, ethnic caucuses

2. That the racial ethnic congregations be encouraged to provide nurturing and spiritual growth opportunities to include confirmation classes, church school and youth programs on a regular basis.

Responsible Agencies: District Council on Ministries

Board of Discipleship

Pastors of Racial Ethnic Churches

RECOMMENDATIONS

The General Missional Priority Coordinating Committee is urging that: "Ethnic Minority Local Church concerns be *mainstreamed* at *all* levels for the United Methodist Church." The East Ohio Conference Missional Priority Coordinating Committee, therefore, recommends:

1. That Conference Council on Ministries establish a coordinating committee to monitor, coordinate and resource a renewed emphasis on strengthening existing and developing new ethnic minority congregations.
2. That the total amount now being spent through Benevolent Line items for the Missional Priority remain the same in 1988, and that increases in funding in 1989 and beyond be kept within the parameters set by the Council on Finance and Administration for Benevolent Line item funding. Special attention should be given to new and emerging programs which address yet unseen needs of both racial-ethnic communities and churches.
3. That each board and agency which is identified in the document titled "Comprehensive Plan: East Ohio Ethnic Minority Church Development," take *seriously* the programmatic and funding implications and agree to at least consider these as a high priority in 1988-1992. Special attention should be given to new and emerging programs which address the yet unseen needs of Ethnic Minority churches.
4. That the $195,000 currently being spent on Black salary support be appropriately increased each year in/during the next quadrennium in order that Black salaries continue to keep pace (or begin to keep pace) with majority salaries particularly in those areas where the local church is unable to adequately cover the salary for the kind of skilled, experience pastoral leadership it needs.

5. That those programs currently in operation which were developed to address the current Missional Priority be maintained, supported and strengthened during the remainder of this quadrennium through at least the end of the next quadrennium.

6. That Conference Council on Ministries continue to have on staff a person who is specifically skilled and committed to the development of Ethnic Minority Local Churches.

It is no doubt clear at this juncture that the areas of primary concern, not only for the General Church, but for East Ohio Black Churches have been and remain: (1) Outreach, (2) Witness, (3) Discipleship, (4) Leadership (lay and clergy) Development, (5) Facilities: Church and Parsonage, (6) Structure, (7) Liturgy, (8) Justice and (9) Youth. These goals have been concerns at all levels of the church for at least the past two quadrennia. As we will discover in the section on case studies, it is somewhat difficult to tell whether the local church simply affirms the significance of these concerns because the General Church or Conference says it, or if they are really "grass roots" issues.

CHAPTER 5

WHERE SHALL WE GO FROM HERE?:

Findings of the Survey Among District Superintendents and Clergy

It has already been mentioned that the Bishop of East Ohio was intimately involved in the implementation of the Missional Priority. It would also appear that the Bishop engaged his superintendents in the implementation, or at least involvement in various programs relating to this emphasis. As has been indicated in the section on The Black Church in East Ohio, there are seven districts out of twelve in which the twenty-two Black churches can be found. This means that seven District Superintendents have more direct relationship to and contact with Black churches and pastors. However, because of the way in which most cabinets function and how the East Ohio Conference is so intensely involved in addressing the ethnic minority priority, the questionnaire prepared for superintendents was sent to all twelve. (The questionnaire can be found in Appendix 3.) The response was both positive and immediate. Nine out of twelve were returned within ten days. The tenth return was an interview with the Canton superintendent. No response was received from two districts—Mansfield and Youngstown. However, in conversations with these superintendents, it was clear that their commitments in ministry supported the goals and programs reflected in the questionnaires. This is particularly significant in terms of the Youngstown District, where two Black churches are located. The response from superintendents represents an 83.3 % return. Both the immediate attention given and the positive reflections and responses made would indicate a high level of interest. This includes those superintendents who preside in districts with no Black United Methodist Churches and a small racial-ethnic population.

Before looking more thoroughly at the data and observations related to this survey, three more observations seem appropriate. First, during the years of the priority of the twelve superintendents, only

one, during any given period, was black. In order they are: Rev. Robert J. Tolbert, Rev. Sheppard Harkness and Dr. W. Maurice King. None of them served in the district with the highest concentration of both Black United Methodist Churches and population. Robert J. Tolbert served in the Akron district which claims two Black churches. Sheppard Harkness served in the Painesville District which has a moderate Black population, few Black churches, but no Black United Methodist Church. Dr. W. Maurice King, currently serves in the Canton District, where there is one Black United Methodist Church. It should be noted that both the Akron and Canton Districts have a few churches in various stages of racial transition.

Second, because of this dynamic, in the survey that was conducted among ten superintendents, nine responses were received from white superintendents and the tenth was from the only Black superintendent currently serving on the appointive cabinet. Third, the compilation of data from this questionnaire was done prior to receiving the tenth response. This was done due to time constraints. Consequently, the tenth response was not figured in the composite scores. However, the sample questionnaire to superintendents in Appendix III is complete with responses given by respondent ten. In addition, the comments of respondent ten have been considered in my analysis and observations relating to these questionnaires. It is my strong opinion that if an appointive cabinet is firmly committed to a particular agenda or concern then that agenda has a much better chance of implementation and survival. This has proven especially true in the East Ohio Conference as they sought ways and implemented programs which did, in fact, place the Black churches high on the agenda.

The primary purpose of the questionnaire to superintendents was to solicit honest feedback from them as to their involvement in, perceptions about, and evaluation relating to the priority in general and the Episcopal Initiatives in particular. To that end, most of the questions were very open. The attempt was not to prescribe or suggest a particular set of responses. One sought only to find out what district the respondent was currently serving and the tenure of that service, knowing the district proved helpful in the analysis. There were some predictable responses based on the number of or lack of Black churches within a given district. They were predictable because of the distance from significant populations of Blacks and Black United Methodist churches. This dynamic, however, did not appear to suggest that those

superintendents were inclined not to consider the existence or development of Black churches as insignificant. On the contrary, even those superintendents far removed from racial ethnic churches responded positively and appeared open to a continued conference emphasis to strengthen Black churches.

Questions two through seven were totally subjective, seeking the superintendent's comments and evaluation. From the level of their individual involvement to the district's comprehensive involvement, these questions were answered in generally positive and helpful terms. In fact, some suggestions for programs currently not in place were made and will be discussed further in this chapter.

The final questions, number eight, related to the Episcopal Initiatives. Since these were and remain critical to the continued development of the Black church, the respondent was asked to note each program on a zero to ten scale (zero = no input, 10 = high input). In the unlikely event a superintendent had no knowledge of or involvement in the program, a space was provided for them to check, "don't know." This questions sought to get their analysis of the particular impact of the Episcopal Initiatives on the Black church and pastors within their district.

All responses or observations will not be addressed in this document. What I will now attempt to do is highlight the questions and responses which more directly relate to what we want to discover: Where do we go from here?.

The overwhelming response, both individually and collectively, was positive. There was strong affirmation that what has been attempted in East Ohio as ways to respond to the challenges facing Black churches has been beneficial. Not only have some of the programs benefitted Black constituent churches, but the broader conference has been enriched. For example, in response to questions five (long term benefits) one respondent noted that the priority "...enhanced racial (black) visibility throughout the entire conference." Another superintendent suggested that there are "...now more Black participants in lay leadership roles in the Annual Conference." While both of these positions could be challenged, it is safe to suggest that at least the cabinet is both aware of and interested in continuing emphasis to empower local Black congregations. This, not only for the sake of these constituents, but more importantly, to benefit the entire conference.

There was no response indicating that something already in place ought to be eliminated or discontinued. There were, however, several helpful suggestions as to what ought to be added to this effort. In addition, an event which was only a one-time occurrence, the Consultation on Racism, got high praise and several recommended that the conference repeat it. Briefly, this was an event jointly sponsored and attended by: (1) Conference CCOM staff, (2) Board of Ordained Ministry and (3) the Bishop and cabinet. Its focus was to confront and deal with personal prejudices and institutional racism as it affects and impacts the life of the conference. Out of this event, several positive things have happened, one of which is the Conference Task Force on Anti-Racism. Currently, this group is working to develop a model for training and preparing majority churches to: (1) deal with their racism, (2) accept possibility of racial-ethnic members and (3) accept possibility of other then white male pastors. These issues are very much related to my underlying and ultimate concern relating to the presence and empowerment of Black Methodists in the United Methodist family. The point is made in response to these suggestions about the racism consultation continuing is simply and accurately that in order for this or any other conference to become truly open and inclusive, the present reality and dynamic of racism must be boldly confronted. Once addressed, that which keeps barriers to inclusiveness up, needs to be confronted and dismantled, if we are to become a truly inclusive fellowship.

The three significant suggestions made by these superintendents are: (1) better communication regarding the funding component of the priority, (2) assisting Black churches to move from dependence toward "interdependence" and (3) more attention to the reality that many Black congregations are in unmanageable facilities. While these do not represent specific programmatic suggestions, they are, I believe, worth serious consideration. The first, however, is nearly a moot issue now. The funding which was a part of the priority through the apportionment of the church is no longer in place. Indeed, there are certain funding possibilities within the conference and district structure to which this concern can now be directed.

It is not my intention here to analyze the efficacy or feasibility of these suggestions. However, it is important to note the seriousness with which the cabinet approaches and continues to respond to the

development of Black local churches. The bottom line is that as a cabinet, a significant arm of United Methodism, these persons remain committed to the goals established and the programs implanted through the Missional Priority. It seems fair to suggest here that at least the cabinet represented in this study would continue to do all they can to encourage the growth and development of Black churches and constituents in the East Ohio Conference. The word from them is to keep moving in the same direction, with some improvements and additions, but deleting nothing already in place.

Before looking at their response to the Episcopal Initiatives, it is important here to note one other observation. The superintendent from the Painesville District indicated a need for the possible development of a Black congregation in that district. The growing black population would seem to indicate the potential of such a development. This is something which has been considered in the conference's recent discussion of where new churches ought to be developed around the conference.

Since, in the East Ohio Conference, the Episcopal Initiatives played a primary role in the way in which the priority was given serious attention, the responses in each questionnaire (superintendent and clergy) to the questions relating to the initiatives are critical. In the questionnaire to superintendents, only one question referred specifically to the initiatives. While the clergy questionnaire was based primarily on the initiatives. This was done primarily because of the direct involvement of most Black clergy in one or more of the initiatives.

Table two outlines the composite responses of the District Superintendents to the question asking them to rate the Episcopal Initiatives. Only six of the ten respondents answered this question. Though the comments which were shared in no way suggested a negative evaluation. Those who chose not to respond simply felt unable to give an objective or helpful response. This was due to a combination of two factors: (1) there are no Black churches in the district in which they were serving or (2) these superintendents had only been in place a few months at the time the questionnaire was sent.

TABLE 2

Program	Composite Score	Number of Districts	Average Response
Ministerial Recruitment Institute	49	6	8.1
Thomas Institute for Clergy Enrichment	48	6	8.0
Summer Intern (S.I.)	38	6	6.3
Black Theologian Day	51	6	8.5
Black Clergy Retreat	42	6	8.4
Continuing Consultation on Congregational Development	51	6	8.5

One can easily see by this table that each of the six initiatives were and remain important if not critical program components. The impact as perceived by these respondents is positive, transforming and essential. In fact, the comments of one superintendent following the rating of the initiatives, "please keep the priority before us, pressures are always on to retreat from the priority," seems to capture the hope of the cabinet. It is clear that the benefits—stronger Black leadership, stronger Black churches, clearer direction, and theological foundation for an inclusive church—have encouraged more growth and a deeper sense of oneness. Further, it is the perception of the superintendents that these initiatives led the way for the entire conference's response to and continued interest in further development and strengthening of Black churches and leadership.

In considering what these ratings mean, it appears that even if one factors in the varying levels of involvement by each individual superintendent, the overall and composite scores are encouraging. It is not at all surprising that the two highest responses were from the Cleveland and Canton Districts. Cleveland, as previously indicated, has the highest concentration of Black United Methodist Churches (11 out of 22). Since the only Black cabinet member serves the Canton District, it could be said that his response was high

not because of the number of churches in that district, but because of the level of the Black superintendent's involvement in more of the Initiatives than any other single cabinet member.

Both the Cleveland and Canton superintendents rated each initiative "ten", extremely helpful and should continue. The only other "tens" which were recorded came from the Wooster superintendent in response to Black Theologian Day and Continuing Consultation on Congregational Development.

As we consider the future, where the conference should go and what ought to continue, two areas emerge as most important. The responses from the superintendents would suggest that the continued development/re-development for local Black churches represented by the Continuing Consultation on Congregational Development Program is absolutely essential. Secondly, the continuing need for Black and White United Methodists to share in the rich theological journey and perspectives of Black Theologians and practitioners is seen as an important tool for creating a more inclusive and accepting fellowship.

Since these questionnaires and the ones prepared for Black clergy are different in outline and structure, it is not possible in this analysis to compare the two as closely as might be helpful. However, it is safe to suggest that in a general way, they support each other in suggesting the efficiency, input and necessity of continuing these Initiatives (or some variation) as East Ohio moves into the future.

The questionnaires to Black clergy were designed to enable each respondent to have an opportunity to respond: (1) to their overall evaluation of the Missional Priority and (2) their personal participation in the Episcopal Initiatives. The questionnaires were sent only to those clergy persons serving in a local church. This significantly reduced the possible number of respondents from approximately 45 to 22. Out of a possible 22 respondents we received 9 returns, or approximately 49%. This is a significant return and the findings can therefore be considered a fair indication of the general position of Black clergy in the East Ohio Conference. A sample questionnaire with composite and summary answers can be found in Appendix V. This questionnaire was designed in such a way as to encourage each respondent to fill out one questionnaire for each Initiative in which they were a participant or in which their members had been involved. This meant that a possible total of 54 questionnaires could have been received from the nine individuals. However, not quite a total of thirty were finally received and tabulated. For purposes of this

study, the total number from each respondent received is not nearly as significant as the information on the particular Initiative(s) for which they chose to respond. In addition, the questions (#14-#16) relating more generally to the Missional Priority and its impact as they perceived it on their particular church is essential. In this case, all nine responded to each inquiry. In one case, however, the respondent used only one form and made comments about each Initiative as was appropriate to the level of involvement. Though the greatest number of responses were received for participation in Black Theologian Day and The Black Clergy Retreat without exception, those who participated in and responded in reference to each program felt: (1) it ought to continue, (2) it enabled personal growth, and (3) it had beneficial and lasting impact. In the main, there was more personal involvement by these respondents to the initiatives and the comments on each question overwhelmingly suggested that each program was and remains essential to the continued development of their own ministry, as well as that of the churches they currently serve. In response to the Black Theologian Day experience one respondent replies: "The church has been helped, in that, Black clergy and laity have been called to greater faithfulness. Whites who have participated are more appreciative of the Black religious experience."

The overwhelming sense that it is the Black Theologian Day which has been the most beneficial in encouraging and providing experiential opportunity in what it really means to be an inclusive "whole" fellowship. The opinion is clear that it ought to continue. In addition, there was no indication on any response that any of the initiatives ought to be eliminated. It is the overwhelming opinion of Black clergy in the East Ohio Conference that not only should the conference continue an emphasis on ethnic minority local church, but more specifically to address it through at least the continuation of these several Episcopal Initiatives.

Of the nine respondents, eight felt the priority made a significant difference in their respective churches. One respondent indicated that the priority made no difference at all. The following is question fourteen and the responses:

Has the Conference or General church been responsive to the needs of your congregation during the Missional Priority years?

a.	Somewhat	3
b.	Moderately	0
c.	Never	1
d.	Occasionally	0
e.	At every point	5

If one compares question fourteen and sixteen and compiles the responses, one could falsely assume that the priority was totally successful. This was my initial rationale for including question fifteen which sought honest feedback from Black clergy in terms of their perception of the weaknesses of the churches' responses. Of those who answered this question, two indicated that funding was not adequate, while another two indicated that general support was lacking. My interpretation of general support is in the area of sharing information about available resources and assisting in finding or making those resources available to those who inquire.

Obviously, if we consider the programmatic, building, staffing and other financial needs of every Black church in the conference, $70,000 per year for twelve years is hardly adequate. Even when one adds the additional funding which districts and conference boards have given and continue to provide, an argument could be made that if we are serious about it, the level of funding is grossly inadequate. In addition to the questionnaire, however, in several private conversations with other Black clergy, the perception is at some points that the primary impact has been in the area of funding no matter how insignificant that amount seems to be. Some have gone so far as to suggest that the only impact has been in the area of funding. The majority, however, do not agree with that argument.

If we take the results of the two surveys and put them somehow together, several legitimate conclusions can be drawn. First, there are varying opinions as to the impact, issues and influence of the priority on the Black church in East Ohio. Second, much of the impact was largely due to the six Episcopal Initiatives and the level of involvement and participation in them. Third, while it was not specifically addressed, the issue of racism continues to affect us and what has been accomplished has assisted in both addressing and beginning to resolve it in this conference. Fourth, though much has been done to empower and enable Black churches, several things yet need more attention: (1) facilities, (2) open itinerancy, (3) more new congregations in Black populated areas, 4) more honest assessment as to viability

and growth of certain Black churches and (5) what has been experienced and begun should be understood only as a prelude to further development and continuation of effective programming at the conference level.

Both the superintendents and Black clergy who responded to these questionnaires indicated overwhelmingly that whatever the impact of the priority on local churches, personally and professionally, they experienced growth. Though this was not an issue which I considered important initially, it may be critical to any further emphasis on developing Black churches in East Ohio. If superintendents and pastors find personal benefits spiritually, culturally and professionally, in efforts to strengthen Black churches, perhaps this could reinforce further development and emphasis on continued development of local Black congregations.

CHAPTER 6

CASE STUDIES:

Cory and Windermere

While these two churches and their respective congregations represent significantly different histories, there are contemporary similarities. These were chosen for study and input in this project for several reasons: (1) their current similarity, size of congregation/membership in comparison to size of the building, (2) Cory is an historically Black congregation and was considered at one time to be the "flagship" in this area, (3) because in East Ohio there are currently approximately 100 churches in one phase of racial transition, what we can learn from Windermere may be instructive to others, (4) there appeared to be (and continues as evidenced by the visioning workshop discussed in this document) a desire on the part of people from both churches to work together on certain projects and/or programs, and (5) to study the impact of the priority on just historically Black churches in light of number three above seemed inadequate and short of being comprehensive.[44] Both pastors and members of Cory and Windermere have been extremely helpful in providing data, observations, documents and space for adequately studying each congregation. What now follows is a look first at the context of each church. This will include a brief history, developmental dynamics and current concerns as addressed by them. Second, we will look at the results of the questionnaire which was prepared for lay persons in each congregation. Third, as a result of some discoveries in the questionnaires, a workshop was organized which included people from both churches as well as a resource leader from the General Council on Ministries. The results of this workshop called "A Visioning Workshop" will be discussed. Both the need for the workshop and the significant directions set by those attending will be considered in the following pages.

As higlighted earlier in our discussion of the Covenant of Growth section, each racial-ethnic

church completed such a process and presented a document outlining its covenant. Both Windermere and Cory happened to present two of the more comprehensive and thorough documents. Consequently, we will use those as our contextual basis for looking at each church. In addition to its covenant, Cory has gone a step further and put together what is called a "Management Plan." The latter has developed into the document which guides the church's goal-setting and program development agenda. We will look at this "Management Plan" as we consider the context within which this church continues to serve God and the community.

Since much of both the historical data and current ministry for both churches was included in what each racial-ethnic church was required to do in the 1985-1988 quadrennium vis-a-vis the Covenant of Growth what follows are pertinent sections extracted from those documents.

Cory: Covenant of Growth

A. Introduction

Whereas, Cory United Methodist Church is a Black church that has been in existence since 1875 and enjoys a rich heritage of being in the ministry of our Lord and Saviour, Jesus Christ, to people; and

Whereas, God has so richly blessed Cory to experience periods of deep growth, spiritually, numerically as well as economically; and

Whereas, Cory now finds itself on the threshold of a new period in ministry, where it is called to introspection and to accept the new challenges of leadership—in the community, in the Black church and in the East Ohio Conference of the United Methodist Church;

We, the people known as Cory United Methodist Church, do severally and jointly covenant with God, with each other and with the East Ohio Conference of the United Methodist Church for the reasons and in the manner below described.

B. Rationale

After due deliberations to ascertain who we are as a community of believers, who we are as a part of the body of Christ, and who we are called to serve...

We find that we are a community of believers, numbering roughly eight hundred sixty persons, according to our latest statistics, located in the heart of the Glenville area of the metropolis of Cleveland, located in the heart of the Glenville area of the metropolis of Cleveland, Ohio. Our constituency of faithful followers has, as recently as five years ago, been made up primarily of persons over age fifty. Presently we are enjoying the influx of new persons into our midst, and can claim a good mix of seniors, adults, young adults, youth and children.

Our ministry includes, but is not limited to the following formal programs: Day Care Center, Senior Nutrition and Recreation Program, Soup Kitchen, Credit Union, housing for a Hunger Center, housing for a city operated Recreation Program.

We are called to serve those who surround us. The Glenville population, according to the 1980 census of population and housing prepared by Cleveland State University, has decreased since 1960 from 83,000 persons to 30,000 persons. Black family households comprise 6,313 of the 10,082, making them the largest single ethnic group in the community. There are 2,217 persons in this community over age 65 and 3,779 married couples residing in the area.

In terms of education, 10,391 residents have completed nine years of school; 7,224 have completed high school; 3,051 have finished 1-3 years of college; with 378 having finished four years of college and 245 with five or more years of college.

Of the 10,082 households, 2,837 have incomes less than $5,000 per year, with $5-$10,000 income per year; 1,423 with $10-$15,000 income per year; 1,234 with $15-$20,000 income per year; 359 with $35-$50,000 per year and 149 with income over $50,000 per year. 2,710 people are on public assistance and 2,934 are on Social Security. There are 11,000 working persons in the Glenville area.

Cory, in the midst of the Glenville area, remains a strong and viable church, based on its long standing traditions along with its solid core of members who are dedicated to the church and its ministry. With its recent acquisition of two parking lots, Cory now has adequate space within and without to carry on a large scale a variety of ministries to the church and community. Many youth and young adult, attracted to the church recently, are providing new life in terms of participation and leadership. With the reputation that

Cory enjoys, for being a church that is both concerned and actively involved with meeting the needs of people, she can look to a future bright with possibilities.

Cory: Covenant Goals

Knowing who we are, whose we are, and who we are called to serve, we, as a community of believers feel that God is calling us to the following challenges:

A. Nurture and Membership Care

1. Develop a system of communication/visitation in order to:

   b. Keep track and maintain contact with members

   c. Promote good membership records

   d. Extend necessary courtesies—regular visits and cards on an as-needed basis

   e. Minister to needs of congregation

   f. Develop better understanding between church and

   g. Circulate taped services to sick & shut-in

   h. Provide gifts and food for shut-ins and others in need

2. Stewardship

   a. Develop an on-going stewardship education/emphasis program which would highlight expectations of membership and be a means of developing and implementing new ideas for giving, sharing and acquiring commitments, for example:

      1) $19.24/week program ($1,000/year)

      2) Pledges of $100/year for 5 years for a major project

      3) Brave Christians Program:

         a) Read Bible daily and meditate

         b) Intentional good deed daily

         c) Tithe for 3 month trial period

         d) Testify and share blessings in church on Sunday

4) Tithing program with recognition

5) Offer "Extended Group Life Insurance"

b. Develop realistic budget for maintenance and programs with audits and controls

c. Disburse payment (bills) in a timely fashion or negotiate credit

d. Promote good accounting/record keeping practices

e. Communicate status to congregation on regular basis:

1) Quarterly Report - summary form

a) Income

b) Expenditures

2) Annual Report—itemized

a) List of who paid what

b) List of disbursements

c) Highlights of past year's accomplishments

d) List of goals and challenges for new year

3. Institute transportation program: acquire van(s) for:

a. Transportation of members to church, bank, and health centers

b. Transportation of community's elderly for necessities

4. Youth

a. Develop United Methodist Youth Fellowship: train for leadership

b. Recruit and attract more young people; reactivate the present youth members

c. Provide opportunities to enhance relationships between youth and elderly

d. Adults act as mentors for young

B. Outreach

1. Ministries

a. Acquire an Outreach Worker or Community Developer to act as a resource or information linkage for:

1) Contact with community's sick and shut-ins

2) Employment training or counseling on periodic basis

3) Plan summer children/youth activities with Recreation Center and Education Department

4) Involve church members as volunteers in outreach programs

5) Provide format to communicate information concerning political, economic, educational, social, and physical needs within the community

6) Maintain community bulletin board

7) Spread "good news" throughout community

8) Help build image of outstanding church in community

9) Work with community to provide structure and growth

10) Establish basis of cooperation with business in community

11) Fellowship with other denominations in area

12) Provide linkage to church and society—jails, prisons, and homes which give special care

b. Institute tutoring program in church

c. Continuation of present ministries

C. Membership Growth

1. Evangelism

Evangelistic thrust to reactivate inactive members and to attract new members, especially young people, and allow their assimilation into the life of the church.

2. Worship

a. Develop more means of corporate worship

1) Prayer meetings (home extension or small groups)

2) Bible study

3) Christian Life Study

D. Connectional Involvement

1. Leadership

a. On-going, intentional training to develop leaders for all leaders of the church

2. Communication and Education

a. Help persons understand the connectional system, Methodism, and the relationship of church organizations using means available

b. Promote opportunities to attend relevant workshops/seminars

3. Mission and Ministry

a. Become involved with larger church's mission and ministry

b. Promote World Service and Conference Benevolence (goal of 110% without reduction) and do mission training and interpretation on a regular basis

E. Ministerial Support

Plan to gradually assume total responsibility and pay 100% support of all ministerial staff (over 5-10 year period).

F. Facilities Management

1. Establish a committee which include trustees and other United Methodist and community specialists to assess needs of building and property and to make long range plans to allow for implementation. Such assessment should include, but not be limited to, the following:

a. Repair inner and outer doors

b. Landscape the lawn

c. Ramp for handicap from parking lot

d. Installation of an elevator system

e. Review and maintenance of adequate protection: insurance, burglar and fire alarms

f. Repair of stain glass windows and covering with Plexiglass

g. Developing fuel economizing measure for energy efficiency

h. Plan and schedule preventive maintenance measures

i. Necessity of a cooling system

j. Adequacy of heating system

k. Rewiring evaluation

l. Painting and general up-keep

m. Hiring a facilities manager

n. Sanctuary lighting

2. Periodic inventory of all assets and liabilities

3. Establish audit practices for hiring and evaluating contractors

Means of Implementation

In order to accomplish the aforementioned Covenant Goals, commitments are needed from all levels of the Church. We ask that all levels of the United Methodist Church covenant with us in the following manner:

A. *Cory United Methodist Church:* Many of the goals listed, Cory perceives as being attainable using its own resources. Unless otherwise stated, Cory will put a plan into place and implement those things necessary for its own strengthening and development.

B. *Cleveland District:* Cory would ask the district to support our Covenant as we find it necessary to make requests from the various areas of the connectional church. Especially

Cory: Management Plan

GOAL A: INCREASE CHURCH MEMBERSHIP BY 200% OVER THE NEXT 10 YEARS		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
1. Promote Good Fellowship a. Mission b. Senior Program c. Cory Kitchen d. Headstart e. Scouting f. Recreation Center g. Food Hunger Center		...Individuals and Organizations working together in a decent and orderly manner to build up the body of Christ's Church "And let us consider how we may spur one another ontoward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching." Hebrews 10:24-25	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Positive short sermons versus versus negative sermons	Give minister verbal and written feedback	Each member of the congregation	Every Sunday
2. Develop an effective Church school programs	Establish a committee to review existing	Administrative Board Myrtle Blakely Livesteen Carter	August, 1989
3. Establish policy for internal and external organizations using Cory's Church facilities, Issac Jackson	Establish a review committee to obtain rules and regulations from organizations.	Administrative Board Trustees, Mr.Green (Business Manager)	April, 1989

Cory: Management Plan

GOAL B: PROMOTE CHURCH SERVICES ATTENDANCE		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
		"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching." Hebrews 10:25	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Establish Church Attendance Committee	Recommendation to be made to the Administrative Board	Administrative Board	March 30, 1989
2. Provide comprehensive report on attendance	Quarterly reports to Administrative Board, broken down by categories	Church Attendance Committee	Quarterly
3. Extend personal invitations to visitors who are not members of a church	Prepare welcome information flyer re: church services, and organizations within the church	Administrative Board	March 30, 1989
4. Maintaining of organizational attendance	Organizations to keep records of member's attendance	Administrative Board Vice-chairperson	Quarterly

Cory: Management Plan

GOAL C: PROMOTE GOOD MEMBERSHIP RECORDS		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
		"But all things should be done decently and in order." 1 Corinthians 14:40	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Maintain an accurate membership roll that will include updated names and addresses of all members identifying men, women, children, youth, young adults, and older adults	Establish a procedure for collecting existing lists	Administrative Board Membership Secretary Council on Ministries	June 1, 1989
2. Form a membership committee to assist the pastor(s) and membership secretary in maintaining the following: Full membership, Constituency, Preparatory, and Affiliate	Identify key persons (in the church) who are familiar with members and constituents of the church. Schedule a combined work session	Administrative Board	June 30, 1989
3. Update and post to the Membership Rollbook recommended by the United Methodist Church to reflect the following: marriages, transfers, deceased, and persons removed by the Charge Conference	Develop a questionnaire to obtain pertinent data on membership and constituents Update the Membership Rollbook	Administrative Board	June, 1989

Cory: Management Plan

GOAL D: STRENGTHEN ALL RELATIONAL GROUPS		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
		The church is to be organized in a unified, systematic and functional manner. "Under his control all the parts of the body fit together and the whole body is held together by every joint with which it is provided. So when each separate part works as it should, the whole body grows and builds itself up through love." Ephesians 4:16	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Identify and establish methods for involving more members of Cory in various groups and organizations of the church	Appoint a committee to identify all groups in the church, their goals and objectives, and help them to develop plans to increase membership by 5%	Administrative Board Evangelism	June 30, 1989

Cory: Management Plan

GOAL E: CHRISTIAN EDUCATION		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
1. Develop strong leadership 2. Make Bible study basic to all training with individuals and groups 3. Reinstate the United Methodist Youth Fellowship concept 4. Church school a. Junior Church b. Vacation Bible School 5. Adult Education Program		"The Great Commission, 'Go, then, to all peoples everywhere and make them my disciples, baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you.'" Matthew 28:19-20	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Develop strong leadership for all Christian education	Identify, recruit and train new leaders and reorient present teachers and leaders using the Bible and other resources provided by the United Methodist Church as a focal point to all training	Administrative Board	April 1, 1989
2. Open each meeting with some form of Christian meditation from Bible related sources		Administrative Board	February 1, 1989
3. Organize retreats for youth, adults, families and intergenerational groups	Appoint persons to organize retreats	Administrative Board	June 1, 1989

Cory: Management Plan

GOAL F: EVANGELISM		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
1. New members 2. Encourage young members 3. Reactivate old members 4. Confirmation classes (Pastor's class)		"Teaching them to observe all things that I have commanded, and lo, I am with you always unto the end of the age." Matthew 28:20	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Assimilate and nurture new members	Develop a welcoming, information packet	Administrative Board Evangelism Committee	June 30, 1989
2. Assess current youth activities at Cory	Establish a committee to review present activities and make recommendations	Administrative Board Christian Education	June 30, 1989
3. Establish confirmation classes for youth	Appoint a committee to develop a plan of action	Administrative Board Christian Education	June 30, 1989

Cory: Management Plan

GOAL G: DEVELOP FAITHFUL STEWARDSHIP		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
1. Create a realistic budget and program of audits for maintenance and controls a. Add to the number of households that contribute b. Develop new areas to invest funds c. Maximize the effectiveness of our church (building usage, use of space and facilities) 2. Enhance our endowment fund and assets		"As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." 1 Peter 4:10	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Develop guidelines for business manager to work with the Administrative Board to have a budget controlback-up plan, for changes and corrections	Establish a committee to develop a plan	Administrative Board Finance Committee Treasurer	July 15, 1989
2. Establish a five-year goal of $50,000 in the endowment fund	Charge a committee to develop a detailed feasibility plan	Administrative Board Finance Committee	June 30, 1989
3. Identify talents of all our church members	Appoint a committee to identify talents	Administrative Board	June 30, 1989

GOAL H: MAINTAIN CHURCH BUSINESS MANAGER		BIBLICAL AND/OR RELIGIOUS IMPLICATIONS	
1. Repair areas as needed 2. Remodel areas as needed 3. Replace or purchase necessary equipment (examples: VCR, computer, and typewriters) that contribute		"Everything must be done in a proper and orderly way." 1 Corinthians 14:40	
WHAT are Cory's objectives that will make our church great?	HOW do we achieve our objectives?	WHO in our church is responsible?	WHEN is the recommended time to complete the objectives?
1. Assess, plan and implement a maintenance plan for the church property	Identify all projects that need to be remodeled and develop cost for projects	Administrative Board Trustees	June 1, 1989
2. Establish a comprehensive plan for all repairs and purchases that are needed to affect the church's ministry	Prioritize all church repairs	Administrative Board Trustees	June, 1989
3. Develop costs for organizations using Cory	Develop and publish a fee structure for internal and external building utilization	Administrative Board Trustees	June 30, 1989

Windermere: Covenant of Growth

A. Our Mission Statement:

But now I said to them, "See what trouble we are in because Jerusalem is in ruins and its gates are destroyed! Let's rebuild the city walls and put an end to our disgrace." And I told them how God had been with me and helped me, and what the emperor had said to me. They responded, "Let's start rebuilding!" And they got ready to start the work. Nehemiah 2:17-18

Windermere United Methodist has been called by the divine, benevolent, and merciful Creator God to a Christian witness in this community and the surrounding areas. We are committing our lives, talents, our time, and our resources to the mobilizing, energizing, revitalizing, and the reclaiming of a congregation, of a city, and of people for the role as witnesses, agents, and disciples of a living God.

Following several periods of consulting, planning, and negotiating, we are identifying the following goals and forms of ministries as elements in our building task.

B. History

Windermere United Methodist Church was chartered in 1908. It is located in East Cleveland, Ohio. The church enrolled 1800 persons between 1954 and 1960. The area has changed from a white middle class community to a predominantly black city. The church's membership is 180 persons.

C. Population Data

There are 38,000 persons who live in East Cleveland, Ohio. 31,980 are black persons, 4,494 are white. 373 have Spanish origins, 483 are called others.

1. Racial composition:

   a. Black - 31,980

   b. Caucasian - 4,494

   c. Other Ethnic groups - 483

d. Spanish Speaking - 373

2. Population according to age:

a. 1-5: 2,750

b. 5-17: 7,988

c. 18-64: 22,799

d. 65+: 3,420

D. Facility Description

Windermere's church house and family home are valued at two million, ninety thousand dollars.

1. The parsonage is a large brick dwelling. There is a finished basement and attic. There are two large lawns and a garage. There are three bedrooms, two and one-half baths, large kitchen, large living room, storage room and washing room.

2. The church is a large solidly constructed building. There are several rooms, a gym, and a Fellowship Hall.

E. Membership Size

We have grown to 180 members. In 1982 we had 138 members. The regular attendance was down to 25 persons. Presently we have a regular attendance of 79 to 110 persons.

F. Goals and Forms of Ministries

1. Membership Growth 1986-1991

a. To draw to it more of the unchurched persons with East Cleveland.

b. To develop a program for becoming more visible in the community.

c. To recruit 100 new members per year for the next five years.

2. Membership Care 1986-1991

a. To enhance its ministry to its sick/absent members.

b. To develop a system to encourage more regular attendance and participation by members in church activities and service.

3. Stewardship

   a. To involve more members in all aspects of church activities, 1986-1991.

   b. To evaluate financial benefits of pledge system, 1986.

4. Outreach, 1986-1991

   To develop a more caring attitude by members.

5. Facility Management, 1986-1991

   a. To make the church more accessible to the handicapped.

   b. To enhance its exterior appearance to heighten its attractiveness to potential members

The brief demographics and community descriptions contained in these covenants are essential pieces of information. The economic conditions within which a growing number of members in both these congregations must live affects both the financial strength of the congregation and outreach vision and potential. Both churches indicate a desire to be in effective ministry to their immediate community. However, they also indicate declining income, dwindling budget and general lack of adequate resources.

The East Ohio Conference and its funding related to the Missional Priority addressed these concerns in both Cory and Windermere churches. A combination of district, conference and general church money totaling well over $250,000 went to Windermere Church alone between 1977 and 1986. In addition, Cory received several grants relating to program assistance and Black salary support totaling over $100,000 for the same period of time. If you add what is called the apportionment reduction or credit to each situation, the actual financial undergirding has been even higher in both cases.[45] Most of the assistance which was given to Windermere appears to have been for building maintenance and repairs. Cory, on the other hand, has received substantial program grants both from the connectional church and the city of Cleveland. It could be argued that it is the current agreement which the city of Cleveland maintains with Cory that has enabled the church to be relatively free to focus more on outreach ministries. The section of the Cory facility which houses the gymnasium, swimming pool, racquet ball courts and other recreational rooms and equipment is leased by the city as a recreational site. This agreement has included utility reimbursements,

upkeep and maintenance and the city's constant support of the presence and general ministry of Cory. In addition, the Cleveland Orchestra has, for the past several years, held the annual Martin Luther King, Jr. Concert at the Cory building. This has become a city-wide well supported and well attended event. It should be noted that Cleveland supports and gives grants to a number of other churches in the city. However, for purposes of this study, it could be said that this support and the conference funding have converged to enable Cory to expand far beyond what its own resourcing and funding would have otherwise allowed.

Largely due to the size of its building and its dwindling membership Windermere could not even keep up with normal building repairs and general maintenance. Consequently, most of the funding it sought, and in most cases received, went to its building and facility rather than outreach and program.

With this background, we now move to consider carefully the questionnaires which were prepared for and responded to by lay persons from both congregations. We began by considering what the impact of the Missional Priority has been. Specifically, in this case we sought to get honest responses from lay persons. This was difficult for at least two reasons. First, the extent to which most lay persons in these churches understood or were involved in any way in the priority was minimal, at best. Second, not unrelated to number one, we discovered that several lay persons had no context within which to determine adequate or appropriate responses to the questions as they were written. Consequently, in most cases, someone from the team of project associates sat down with a respondent and assisted in the interpretation of each question. These persons, however, in no way attempted to influence the respondent's answers. What emerged out of the process of trying to get these lay persons to understand the intent of the priority enough to make an objective judgment or its impact on their church was initially disturbing, but proved beneficial to the project. Anticipating that some of the respondents might have some difficulty in responding to the questionnaire the original plan was to organize a kind of mass or group discussion within which the questions would be raised and a recorder would record the responses. We encouraged the team members to invite the respondents to attend a gathering, preferably in their home. The idea was to get them in an informal setting to discuss together the priority and its impact.

For a variety of reasons—conflicting schedules, disinterest in responding, confusion about some of the questions, to name a few—this plan did not work. We then tried to mail the questionnaires and receive them back through the mail. Alas, this was also a futile effort. Consequently, we devised an interview plan with each respondent individually. What we discovered from this plan was that there is a tremendous distance between General Conference and Annual Conference language and perceptions and the reality of where many local church members find themselves. This seemed particularly true with the Missional Priority to strengthen Black churches. In many cases, local churches were simply trying to survive, maintain, and just keep things going while the General Church wanted shared worship, cross-racial appointments, and more Blacks in "key" leadership positions. The distance seemed unreconcilable and perhaps to many persons it remains so.

However, in an attempt to close the gap for the two churches in this study, we sought a way to bring one of the architects of the priority together with lay persons from each church. The late Dr. C. Leonard Miller, former Associate General Secretary from the General Council on Ministries agreed to come and lead a workshop. This workshop was initially designed to discuss the Missional Priority language and goals and then to work with each church in determining ways that it had been helpful or could become more helpful. This effort was called a "Visioning Workshop." We will discuss later in the study the content and results of this eye opening and exciting planning/visioning event. We turn now to the results of the questionnaires.

The potential respondents were hand-picked or carefully selected by the team members from their respective churches. In the case of Cory, we attempted to get as many respondents who had been members for a long time as possible. This was done so that the impact or perception of the questionnaire could be understood from the context of a longer time and history. The team members from Windermere, because of its "transition," felt that a main objective might be to get a variety of respondents who had been members for varying amounts of time including newer members. Certainly, in the case of Cory, for one to really recognize any significant impact one would have to be able to look at a much longer stretch of history. The downside of this is that the priority did not impact the changes these long time members might have

wanted, and therefore, their responses were affected toward the negative side.

As we consider the responses to the questionnaire, the responses to two questions in particular would suggest that, in the main, these are persons who have been either United Methodists or one of its predecessor denominations. Question fifteen: Have you always been Methodist/United Methodist? and question sixteen: From what other denomination did you transfer. Ten out of thirteen respondents from Cory, or 76.9% responded in the affirmative to question fifteen. Windermere reveals similar Methodist tradition. Six out of eight or 75%, said they have always been Methodist. Of the two from Windermere and three from Cory who indicated other affiliations, only three altogether noted anything other than some Methodist connection. This is an important note to consider. In responding to question fifteen most Black Methodists did not distinguish between predecessor United Methodist churches and those Methodist movements outside the Wesley tradition. Indeed, African Methodist Episcopal (A.M.E), African Methodist Episcopal Zion (A.M.E.Z.), Christian Methodist Episcopal (C.M.E.) churches never considered themselves necessarily to be "outside" that tradition. This was indicated in section one where we discussed briefly the perennial dilemma of the Methodist movement, namely, what shall we do with our "negro brothers and sisters."

The long history and familial relationships to Methodism should have predisposed the respondents to a clearer understanding of connectionalism in Methodist terms. One could assume, therefore, that this group of respondents would have a more thorough understanding of and appreciation for connectional ministries and priorities such as the Missional Priorities between 1977 and 1988 relating specifically to development in and on behalf of Black United Methodist churches.

What we discovered early in trying to get even these persons to answer the questionnaire seemed to suggest a gap or distance between General Church and local church. In reality the presence of the priority, at least statistically, made little difference in individual churches. Beyond statistics, the level of understanding and appreciation for the priority was highly questionable even among an historically solidly Methodist group of respondents.

This is not to suggest that the priority was in no way beneficial, but it does caution us to be

careful in our expectations and analysis. Perhaps the way the questions were worded or the order of possible responses affected the way in which they were answered. Whatever the reason, in most cases each respondent required some degree of explanation to make any connection between the question asked and its relationship to their particular local church.

Some recognized, for instance, that a lot of money had been provided for various projects over the course of the past several years. However, it was not clear to many respondents that most of this money was in some way a result of the Missional Priority. Once it was discovered through this process that these funds were indeed related to the priority, it no doubt affected some respondents' answers to at least some of the questions.

The questionnaire was specifically designed to seek responses relating to the seven primary goals identified by the General Church for the quadrennia represented by the years 1985-1988. These seven goals were developed and arrived at through the experiences of the previous quadrennia and what appeared then to be areas which needed further development or attention. These goals are very specific and progress can, therefore, be measured to some degree. This assumes, of course, that at the local level the same degree of interest is generated and programs developed that are envisioned or projected at other levels of Methodism—; district, conference, and General church (boards and agencies who function on behalf of the General Church as well). As indicated in Section III the East Ohio Conference, in some ways, took its responsibility seriously. This is evidenced by the various programs, funding, resourcing and committees organized to address most of the areas which the General Church suggested ought to be addressed. This discovery reinforced for me the need to organize the visioning retreat as the focal point of this project.

However skewed or subjective these responses are, it would be instructive and helpful to look at the various responses to the questionnaire. The comments which accompanied some of the questions can be found in Appendix 5. The questionnaire, as indicated, follows an outline which had been established by the General Church for addressing the Missional Priority of 1984-1985. Specifically, there are seven areas: witness, discipleship, liturgy, outreach, leadership, structures and facilities. While some of these may well be self-explanatory, a brief description of what I consider their intent to be would be helpful.

Witness. The General Church had in mind several possibilities here. One was that new Black congregations be established. In addition, this points to the ongoing need to revitalize existing congregations within each conference. It is within this goal that the objective was identified that each congregation develop a Covenant of Growth. Specifically, this covenant should "indicate the church's expectations in stewardship, evangelism and community ministries."[46] The hope was to grow churches, both new and existing. Largely through transition, East Ohio as a conference evidenced some success, however; as has been suggested, only moderate growth or revitalization occurred in local Black churches.

Discipleship. The primary objective here was to infuse Methodism with a new cadre of trained Black United Methodist leaders. It envisioned encouraging, recruiting, and training Black lay persons for service at every level of the church. The implications for and directives to General Church boards and agencies seemed clear enough. This also meant that local churches had responsibility to identify, train and deploy lay persons in and for the ministry of the church. At least at the conference level in East Ohio, this was partially addressed; however, it was not completely successful. In many Black churches, you still find the same cadre of leaders who were in place before 1980. This may not be true at Windermere and perhaps at most transitional churches. It is difficult to infuse local churches with new leadership much less the conference or General Church. Some of what was attempted, namely Parish Program Associates, was and remains highly successful in terms of training people.[47] What remains to be done is finding creative ways to place them in leadership positions both at the local level and beyond. To do this without abandoning the richness of the wisdom resident in those who have been "there" a long time is the challenge before the church.

Liturgy. This is perhaps at once easy and difficult. The idea seems to be that the larger church needs to experience the richness and diversity of Black worship. Although there is no single model in Methodism as to what denotes Black worship, every person has his or her own interpretation. Some are more "high" church than one finds in white Methodist churches. However, the need for the whole church to recognize this diversity even within Black Methodism is essential. Responses from the questionnaire to superintendents would indicate that this was experienced with more regularity during the years of the

priority than in the past and that it ought to become a regular part of our concerns as a conference. It was also the hope of the General Church to affirm the efficacy of our liturgical diversity and as it relates to Black Methodism to encourage indigenous authenticity in the worship experience. As you will see later in the responses to the questionnaire, Cory Church (as well as other Black churches) sought grants specifically for enhancing the worship experience. This has been done principally through the development of strong music departments in these churches.

Outreach. While this is an area in which most Black churches excel in East Ohio, the General Church envisioned Black churches across the country expanding and growing in this area. To serve the community and its residents in a way beneficial to the quality of life and the preservation of a people—that's outreach. Both Cory and Windermere understand the nature of and need for this dynamic in their ongoing ministry. From soup kitchens to food distribution programs, from headstart to senior citizen programs, outreach has become almost synonymous with Black United Methodism in the East Ohio Conference.

Leadership. While *Discipleship* spoke to the need for lay leadership development, this objective directs attention to the need for clergy leadership. Specifically, the General Church identified the following areas: recruitment, training, support and deployment. East Ohio has excelled in most of these areas. The first three have been a high priority for the East Ohio cabinet and Board of Ministry. The Ministerial Recruitment Institute (MRI), Thomas Institute for Clergy Enrichment (TICE), Summer Intern Program, and the Black salary support managed by the cabinet are a few continuing examples of this concern. The level of involvement of the two churches in this study has been significant in each of these areas. Windermere consistently sends several youth and young adults to the Ministerial Recruitment Institute. Both churches are priviledged to have associates largely due to the support of the cabinet with Black salary supplements. The extent to which the lay persons in each of the churches is aware of and responsive to this leadership support, even in light of the survey, remains unclear.

Structures. This area was defined as: "to promote structural adaptations of the United Methodist Church which facilitate mission and ministry."[48] It was intended to apply to both local church

organizational structure as well as conference and General Church structures.

In both cases allowing for maximum numbers of Black United Methodists to become and remain a part of the church and The Church. It could be argued that in many Black churches there had already been and remain certain "adaptations" to the structure such as communion stewards, baptism stewards, committees with overlapping functions, to name a few. During the years of this priority the East Ohio Conference has created task groups and committees which, because of what they do, needed to include larger numbers of racial-ethnic persons including Blacks. However, it appears to me and a number of other more-than-casual observers that within what could be considered "the mainstream," the number of Blacks and other racial-ethnic persons has not significantly increased during the years of the Missional Priority. This is at least perceptually agreed by the respondents to the lay questionnaire to which we will turn in a moment.

Facilities. This is fairly self-explanatory. We have already pointed to the condition and continuing maintenance woes of the preponderance of Black churches in East Ohio. The General Church recognized this dilemma and identified it as a "national" concern. Both Windermere and Cory are faced with this dilemma. While the priority and the money it generated went a long distance in addressing this problem in East Ohio, it is far from accomplished. As the results from the lay survey indicates, at least the lay persons in the two churches in this study recognized the significant contribution to facilities that this priority has made. It is my strong opinion that this issue is far from resolved. Cory, as well as Windermere, will need to face honestly and squarely the reality, feasibility and affordability of remaining where they are. This will be addressed further in the conclusion. Suffice is it now to suggest that the General Church and the Conference may not have been wise in the decision to pour massive amounts into both the Cory and Windermere buildings. Other options or alternatives, perhaps in retrospect, should have been considered. In each case the pressures of emergency repairs and upkeep thwarted any concern for long term planning and assessment of building needs over against financial strength and reality.

This is the outline which formed the structure within which the questions were framed. There were three major categories of questions: the above goals/objectives, general questions about the overall impact,

and a few personal questions (such as length of membership and extent of participation in the local church). In addition, a question was added to the Windermere survey related to the impact, if any, on the transition through which the church was moving during the years of the priority. As we had anticipated most of the Cory respondents indicated they had been members for over twenty years (11 out of the 13). There was a greater variety of longevity of membership among the Windermere group:

1 to 5 years	2
6 to 10 years	1
11 to 15 years	1
16 to 20 years	2
Over 20 years	3

Since the usual pattern in a transitional church (the period of time between the arrival of the first Black member and the last white member to leave) is a rapid and continual exodus, it was not anticipated that we would or could find long time members interested in participating in this survey. However, in order to get a longer historical perspective, in one case we sought out a former member of Windermere who was more than delighted to participate. We also discovered that those more interested in participating were already or had recently been very active in the life and ministry of their respective church. Most were chairpersons of committees and/or organizations as well as regular worship participants. However, the fact that it took an extraordinarily long period of time to convince enough people to participate to make our survey beneficial would suggest that there are some other challenges or concerns in both churches that this study was not prepared to address.

Since the first two sections of this questionnaire affect more directly what we will need to consider as the next steps or where to go from this juncture, please find those results in tables three and four respectively.

TABLE 3

WITNESS	A	B	C	D	E
Cory	-	4	3	4	1
Windermere	-	-	-	5	3

TABLE 3 continued

DISCIPLESHIP	A	B	C	D	E
Cory	-	6	6	1	-
Windermere	-	2	3	3	-
LITURGY	A	B	C	D	E
Cory	-	3	5	3	1
Windermere	-	-	-	7	1
OUTREACH	A	B	C	D	E
Cory	1	2	4	3	3
Windermere	-	-	5	3	-
LEADERSHIP	A	B	C	D	E
Cory	3	2	2	2	4
Windermere	-	-	2	4	2
STRUCTURES	A	B	C	D	E
Cory	-	3	4	3	1
Windermere	-	2	-	5	-
FACILITIES	A	B	C	D	E
Cory	2	3	5	1	2
Windermere	-	-	-	-	8

Key: A = Not at all or none
B = Insignificant
C = Moderate
D = Very effective
E = Extremely effective

TABLE 3

Question #8: Have any programs in your church been initiated and/or supported by funds provided through the Missional Priority?

	YES	NO
Cory	7	3
Windermere	8	-

Question #9: What impact have these programs had on your church?

	A	B	C	D	E
Cory	1	3	-	3	4
Windermere	-	-	-	6	2

(Key: same as Table One)

TABLE 4 continued

Question #10: Have you observed growth in your church during the past twelve years?

	YES	NO
Cory	11	2
Windermere	8	

(Areas of perceived growth)

	Outreach	Spiritual	Increased Participation
Cory	4	2	3
Windermere	5	6	8

The preponderance of responses to these questions would seem to indicate at least the perception that the goals of the General Church and the funds generated from the priority made a positive impact in both churches. It is also accurate to suggest that the closer a particular program is to that particular church, the greater the impact is perceived to be. That a program might affect other churches in the connection or district and/or conference operation in positive ways is usually of far less concern to the average Black United Methodist. This is as true, however, among white United Methodists as well. What matters most, even ultimately is "my" local church. I recognize the harshness of this perception. However, it is this lack of connectional and ultimately universal concern for all of God's creation that needs close attention in the United Methodist church. It is this concern that further underscores the need for the development of strong, viable, active and growing racial-ethnic churches in the Methodist connection. The diversity we claim as a denomination has no validity at all if we do nothing to encourage greater appreciation and cross-fertilization between and among all churches who claim this Methodist heritage. This will receive further attention in the last chapter.

Perhaps due to the growing pressures of inner city ministry coupled with the size of their facilities, both Cory and Windermere have been unable to see much beyond their situation. As is indicated in table one (page 24), the greatest impact was felt in the area of facility assistance. The composite total under "E" in table three (pages 92-93) was highest in the area of facility. As we have mentioned, tens of thousands of dollars have been given to and spent by these churches for emergency maintenance, upkeep and repairs. This is understandably appreciated by each local church, and the impact of the priority being most strongly felt in this area is proportionately put in perspective.

I think perhaps if the General Church language had been more carefully explained to each respondent the answers would have been different and scores higher. That is, perhaps there would have been more respondents to have checked D and E more frequently with all these "givens" and "what ifs," had two other questions also been considered: (1) What would have happened to these churches had it not been for this priority?, (2) Where would these churches be, and/or where would the United Methodist church be? If the responses to the survey are anywhere near accurate, these persons probably would agree that without the priority they would be far worse. Buildings would be in worse condition, outreach would be minimal or non-existent, training opportunities would have been fewer for them and they would not enjoy the quality of leadership which is currently in place. I must hasten to add that most of these lay persons probably assumed that these could have happened in due course in East Ohio, with or without the Missional Priority. A positive side benefit of the involvement of these several lay persons in this project has been an increased sensitivity to and appreciation for the connectional system. While both churches had already begun serious self-analysis and intentional planning, this involvement seemed to encourage further development in the areas identified by the priority. This dynamic coupled with what I have called the disparity between General Church projection and local church realities and function converged to inspire the visioning workshop. It is to this final component of this project that we now turn our attention.

CHAPTER 7

A VISION

"...Without a [vision], the people perish." This proverbial axiom is especially true in the church of Jesus Christ. Where vision has dimmed or been discouraged for whatever reason, the local church seems to become less and less effective. The workshop which this chapter describes proved an exciting way to get churches to do some "visioning" for the future.

We began the planning for this workshop with two primary concerns or needs. Our first concern was to provide an opportunity to discuss in detail the goals and objectives of the Missional Priority as they had been established by the General Church. Our second concern was to provide a place, model, and opportunity for the leadership of both churches to do serious and intentional visioning and planning. It became clear during the earlier phases of the entire project that in both cases a comprehensive vision coupled with appropriate strategy was not in place. This was the case even though both churches were able to take full financial advantage of the Missional Priority. Since the hope was that those churches which were financially undergirded would use this as a way to begin further self-development, it seemed appropriate in our case to provide opportunity for this to begin.

With this in mind, two groups of persons were initially invited from each church; (1) the respondents to the questionnaire and (2) key leaders. In some cases key leaders were also respondents. A grant was provided by the Conference Board of Global Ministries which allowed us to give lay persons scholarships to attend. This enhanced the participation and we were able to include two young people in the workshop. This enhanced our dialogue and gave further insight particularly during the "futuring"

discussion.

A total of twenty persons attended: 11 from Windermere, 5 from Cory, 2 project associates, and 2 resource persons. The primary resource person was Dr. C. Leonard Miller, Associate General Secretary, General Council on Ministries, The United Methodist Church. I served as the process person. Of those in attendance, all but the two young persons held key leadership positions in their respective churches: for example, such persons as Administrative Board Chairperson, Pastor-Parish Relations Chairperson, or Committee on Finance Chairperson. This proved extremely beneficial during the workshop as they vacillated between visioning and actual planning. The workshop began on a Friday evening and concluded the following day at about 2:30 p.m. This provided ample time for formal and informal time slots and for fellowship among and between the persons representing both churches. In fact, an outcome totally unanticipated is that this group of persons intend now to hold each other accountable for the vision which each church articulated. This could be done by having other joint workshops between the two churches. In the execution of this type of workshop, one needs to be flexible and allow for a variety of contingencies. For our purposes, the following schedule was proposed and, with some slight variations in time-frames, it was carefully followed.

Friday:

Session I
7:00-8:30 p.m.

A. Missional Priority	C. Leonard Miller
B. Local Church Contexts	Chaffee/Tolbert (pastors of Windermere/Cory)

Session II
8:45-10:00 p.m.

Visioning	C. Leonard Miller

Saturday:

Session III
9:00-10:30 a.m.

Visioning continued	C. Leonard Miller

Session IV
10:45-12:00 noon

Goals objectives, strategies, related to vision	C. Leonard Miller

Session V
1:00-2:30 p.m.
Clear directions/directives redevelopment,
growth for Cory/Windermere C. Leonard Miller

Mr. Miller used as the basic design for our time together what he called "A Modified Delphi." This model of planning or visioning is not new nor are its roots in the church; however, it did prove helpful. As outlined by the resource person, there are four primary components to this model: (1) it involved people throughout the entire process, (2) the attempt is to draw upon the ideas of others, (3) it provides opportunity for input from more than just one or two persons, and (4) it usually is a stimulus for action beyond the sharing. The basic idea is to get people to think about possibilities and dreams beyond what they may currently perceive as possible within their local setting, to balance reality with vision, and to infuse the moment with some excitement about the future. Obviously, this can be done in a variety of ways depending upon the resources and time availability of the participants.

In this model, once the resource person outlines the expectations for time use during the workshop, it becomes the responsibility of the participants to do the "work." The overall time was divided into five sessions as we alternated between plenary and local church work groups. In order to set the stage or build a foundation, the entire group was asked to respond to two questions: (1) Why do people come to or join church? and (2) What images do you have of church?

1. Why do people come to or join our church?

profile
spectator
expectations
saved
to be saved
find themselves
worship
fellowship
social purposes
gossip (positive gossip)
music
preaching
tradition
education (nurture)

2. What images do you have of church?

seats filled up
choirs filled
active youth
involved children
confirmation class
active Sunday School
caring for aging
caring community
spiritual force in community
God in action
praying community
nurturing community
healing community
community of believers

2. What images do you have of church? (continued)

quiet time before worship
giving more than receiving
adequate financial support
community involvement
renewal
reconciliation
unity
body of Christ
authentic worship
people in action
remnant

The task of the resource person at this juncture was to give some sense of focus to the variety of images which were shared and variously discussed. There are five tasks of the church which appear to be somewhat universal throughout United Methodism which were shared at this point in the workshop:

1. Proclaim the Good News
2. Help persons on their spiritual journey
3. Enable persons to share the caring spirit of Jesus
4. Empower persons to take charge of their life
5. Maintain the fellowship

With these in mind, the participants were then asked to discuss among themselves in church groupings the perceived strengths and weaknesses of each church. The results, in brief, of that discussion follow.

A. Windermere United Methodist Church

I. Strengths

clergy leadership
small committee core lay leaders
building (space, resource, outreach)*
open, friendly members
specific ministries
outreach*
community involvement
location*
high morale
Christian unity
worship
music - variety
fellowship

II. Weaknesses

organization
lack of general lay commitment
building (upkeep, time energy)
age level (esp. youth) ministry
connectional awareness (training needed)
members nurture by laity and clergy
stewardship/education
lack of evangelism
community perception*
external/internal appearance
parking*
music (cooperation)
Christian education

*indicates common motifs

B. Cory United Methodist Church

I. Strengths

open church
caring church
size of structure*
loyalty of members
programs offered
tradition
age of church
perseverance
community awareness
worship service*
business manager
emerging, new dynamic leadership
location
credit union

II. Weaknesses

open church
size of structure and upkeep
tradition
leadership
lack of motivation
communication*
stewardship*
location*
poor record keeping

*indicates common motifs

The two groups were then asked to identify what appeared to be common motifs between the two. In some cases they identified with what the other church listed which they realized were also relevant to their situation.

With this context in mind, the group as a whole was led through a brief discussion on visioning: what a vision is, how it relates to churches, and the need for consistent rethinking on where as a church the vision can lead. That a vision becomes critical to any serious attempt at planning, strategizing and goal setting must be made clear to any church seeking to move in this direction. Miller shared with these churches this outline as it related to the visioning process:

What Constitutes a Vision

Leaders of organizations are coming to realize that an essential part of their leadership role is to provide and articulate a vision of a desired future for the rest of the organization. Some of the questions addressed by a vision might be:

Who are we?
What is the focus of our organization?
What are we striving for?
What do we want to be the hallmark of our organization?
How do we want to treat each other?
What do we want our size and our rate of growth to be?
What do we want the feeling tone of our organization/church to be?
What do we want to known by our constituents?
What do we want to contribute to the quality of life on the planet?

A summary of these questions would be: What do we want and what do we want to create here?

Purpose of the Vision

The primary purpose of having a vision is to help people in the organization pull in the same direction. As that happens, and as the human vectors become aligned, the power and effectiveness of the organization is greatly increased. A secondary purpose is to motivate people to give the organization their best effort every day. People tend to be motivated by a lofty vision that encompasses their personal aspirations. A vision has the capacity to inspire people, and research shows that inspired people do the best work.

> Your vision should be something that you want, something that is purposeful for you and also make a contribution to the organization.
>
> Your vision should be a result that you want, not an interim step toward some result. You need to be able to recognize when you have brought the vision into reality.

What we then attempted to do was to get the group to look generally at the world and what it might look like in the future. The future for purposes of this workshop was specifically identified as the year 2010 and beyond. We considered the following questions/issues:

1. What will be happening
2. What are the implications for the Church
3. The importance to (my) church
4. Family configurations and dynamics
5. Community in which the church is located: what will be going on?

As has been indicated, I strongly encourage churches to look beyond survival to community and mission. This type of workshop seemed extremely beneficial in assisting these participants to spend a significant block of time thinking about and strategizing for their church's role in shaping the future of their respective communities.

When all of this foundational, contextual, and background work was completed, the group was now ready to do what I shall call the synthesizing. This is to take their view of what the world might look like in the year 2010, their theology of the church (see images), and the perceived dynamics within their respective church communities and to shape or form out of this a vision for the future of the church. The concept in this part of the design is to do some dreaming/visioning and then to take each component of the vision and develop specific strategies for their realization. In so doing, the vision would be developed by answering the following questions: (1) who will do the work (organizational), (2) precisely what needs to be done, (3) what should be done each year to accomplish this, (4) is it attainable (do-able), (5) what would it cost to accomplish, (6) what other personnel resources are needed and (7) how will it be evaluated. It was our original intention for this workshop to move into this phase, but time constraints did not allow for us

to accomplish this. What we did complete for each church was a clear outline of a vision. In addition, there has been some discussion between those from each church suggesting ways in which they can work together as they: (1) seek to concretize the strategies relating to their vision and (2) continually refine and reassess their vision. This could be done in another workshop setting which again would include key leaders and pastors from each church.

For the past two years, Cory Church has had a fall planning retreat. This has developed into a comprehensive look at current ministries and one year projections of goals and objectives. However, with the visioning workshop results for the Cory church, no doubt their work will now become more long range in focus. Continuing to plan on a yearly basis, the longer range vision should assist in putting a yearly planning process in a more comprehensive context. The management plan (which was discussed earlier in this section) was the result of their planning retreat of 1988. This along with the results from the visioning workshop and a report containing goals/objectives from each committee and organizations in the church will form the structure and context within which the 1989 fall retreat will plan.

A similar annual planning process is in place at Windermere. They experience similar dynamics in terms of the desire to be more visionary; however, with the pressure to be more present-oriented, their year-by-year goals have tended to be more short-term and internally focused. What needs to take place as was experienced in the visioning workshop is a celebration of current strengths and a deeper probing into the future. Then a year-by-year projection makes better sense.

It may be helpful at this juncture to share some of the other results of the visioning workshop. Since the results from the discussion about the year 2010 and beyond were very similar following is the outline from the Windermere group discussions.

THE YEAR 2010 (And Beyond)

FAMILY

Issues	Implications for the Church
• values and structures will continue to diminish	• continue to offer child care
• increases in single parent families	• programs for single parents
• Black male genocide	• moralistic teaching: church school and Christian nurture Bible study and worship

THE YEAR 2010 (And Beyond) continued

COMMUNITY

Issues	Implications for the Church
• volunteerism will continue to diminish	• need to set up ways to experience unity/community
• no unity: Families not relating to other family units (more individualism)	• need to deal with class problem (distance between those who are members of the church and those persons who live in the commuity)
• federal dependency vs. self-dependency	
• drugs	

Each church discovered several things in this part of the process. First, they observed the overwhelming dynamic of what was impinging upon the life and ministry of the church—the world on their doorstep, literally and figuratively. Second, they discovered there were several programs already functioning in each church which needed to be affirmed, continued, and strengthened as they moved into the future. Third, to look that far into the future enabled them to begin to be a little more realistic about what needed to be done each year in order to attain the level of functioning and ministry that the year 2010 will demand. Finally, they determined that they needed to begin immediately more serious analysis of what was happening in the church which in no way enabled progress toward the vision(s).

We observed at this point in the process that people were getting excited about the future and the growth of the church. To meet the challenges of the community and the world in creative and perhaps new ways began to look plausible to them and hopefully to the larger church community as this is further shared and processed "back home" or after the "glow." This obviously suggests that any effective visioning must take into consideration political and logistical realities in the church. The process may vary and the time frame fluctuate, but in every case I believe we are bound by the prophetic vision of scripture, the tradition of Christendom, and the principles of United Methodism to enable people to look toward shalom and empower them to move in that direction. Shalom as used here suggests both personal, individual wholeness and community reconciliation, both within and outside the parameters of United Methodism.

The immediate results, though not the end result, of the visioning workshop is best illustrated by the following vision and partial strategy developed by each church.

Cory

Vision

- self-supporting church and ministry
- active youth group
- comprehensive program and referral for seniors
- doing more for youth who have dropped out of school; for example, education, job application assistance, and job interview
- people being able to smile with deep spiritual pride as they walk in and through the building
- organization of United Methodism taught to every member
- neat, orderly grounds
- inside church:
  clean and bright
  friendly staff

Partial Strategy

- enhance and strengthen Sunday morning worship by:
  all doors open,
  friendly ushers/greeters,
  simple organized worship,
  more anthems,
  music according to season,
  congregational singing,
  frequent coffee hours after worship,
  congregational togetherness
- United Methodist Church signs
- small groups for nurturing, renewal, and revitalization
- keep good or better records of everything done

Windermere

Vision

- self-sustaining regarding pastors, ministries, programs, connectional system
- Church school available for all ages
- beautiful structure externally and internally which invites others to join in the fellowship with ease
- flexible hours to meet needs of changing society
- marketing based on actual experience that God is alive and real at Windermere
- members wanting to extend invitations to friends, relatives, associates, and neighbors (F.R.A.N.)
- increase membership with active involvement: 500 in 5 years
- leadership awareness of connectional system of United Methodism

Partial Strategy

- increase number of Bible study groups
- class leadership program
- expand leadership responsibilities to to more members
- set up system to accomodate expected growth
- increase stewardship; education and action/involvement
- telephone system for nurturing and care of members/visitors
- develop:
  - singles ministry
  - single parent ministry
  - outreach programs which address needs of the immediate community

Even as this document is being written, each church is writing a new chapter in their experience of and further development related to these visions and strategies. While this is not the precise blueprint, in each case this has become critical in their analysis and planning. Both churches have a strong desire and see the

feasibility of becoming self-supporting ministries. Cory, having been a flagship Black church, and Windermere, with its proud and strong history, seem determined that they will guide themselves into the future. While they may be partially shaped by it, they refuse to be limited by the lack of current resourcing to be self-supporting and they do not intend for the future to catch them unprepared.

Indeed, "without a vision the people perish." Both the General Church and the East Ohio Conference have articulated a vision for an inclusive church. These two congregations have a vision for their future which includes being active churches in a connectional church.

If the reflections of superintendents, Black clergy and these lay persons are anywhere near accurate, then the East Ohio Conference can do no less than support these local church effort to get a clear vision and prepare for the future. The workshop model presented here is only one suggestion of how this can be done in the local church using the connectional resources already available.

Whatever model or plan is used in order to give a particular church opportunity for some serious futuring, the ultimate goal ought to be that each church become self-motivated and renewed to do effective ministry where they are. Indeed, there are churches in the very heart of cities and urban centers that, of necessity, involve themselves deeply in the day-to-day struggles of the community. Cory and Windermere are among these. Some of these churches will be financially dependent for a long time—not because they really want to be, but out of the necessity for them to remain where they are and for the greater church to recognize its responsibility to be in shared ministry. What needs to happen in East Ohio Black churches, and indeed throughout Methodism, is to distinguish between those churches who can develop more independent financial local resourcing to be engaged in ministry and those who need the greater church for continued ministry. This suggests that both black local churches and conferences need to be trained and encouraged to look comprehensively and analytically at these dynamics. Developing a clearer vision and strategies to realize the vision is a positive way to begin moving in the direction of these churches taking stock in what they can and ought to do in ministry.

CHAPTER 8

IMPLICATIONS FOR THE FUTURE

The words of a great hymn of Christendom comes to mind as I survey the history and journey of Blacks in the Methodist movement. "...Through many dangers, toils and snares, (we've) already come, twas grace that taught (our) heart(s) to sing and grace will lead (us) home." For the Black church a vision, a future, a destiny, while it may have been blurred, has always given it hope and purpose. In the midst of what for others seems impossible and untenable, the Black church has survived. Black presence in American Methodism is not a new dynamic and, despite what some die hard racists would prefer, Black presence within Methodism is clearly a sign of shalom. While the place and relationship between blacks and whites and local churches and conferences have gone through a variety of configurations, the Black church remains to be a source of hope for the greater church and a haven for community development and strength for local churches. In every case across the East Ohio Conference, in large and small Black churches, in urban and rural settings, these churches are intimately involved in community outreach and ministries.

Aldersgate and Cory, the largest two of the 22 Black churches, both have a variety of effective and critical services to, with, and for the community. Cory Church alone is the center of much activity in the East Glenville community. The Hunger Center, which services as many as four thousand families per month, is only one example. Another critical service which, while not directly sponsored by the church, but uses a significant portion of the facility for its operation, is the Cory Recreation Center. This program, sponsored by the City of Cleveland, uses the gymnasium, swimming pool, handball courts, and

other rooms as a two-day-a-week community recreational site. Faithful members of the church also ably direct a Senior Citizens Program which provides lunches Monday through Friday and a variety of activities ten months a year. This program also uses Cory's main kitchen and concert hall for its programming.

In addition, during the last six days of every month (excluding Sundays and holidays), another program known as The Soup Kitchen feeds upwards of 200-250 per night of operation. This program is funded by contributions from United Methodist sources and some ecumenical monies. This program is also using space provided by Cory Church to serve the community.

This is only a partial listing and discussion of the multi-dimensional programming that is and must remain a significant part of churches which find themselves in similar environmental and community situations.

Other smaller Black churches across East Ohio with even fewer resources provide what services they can with what they have. St. Paul's in Ashland is a prime example. As part of a larger program, it provides space for counseling to women experiencing transition, change, or simply needing support.

The size or relative strength of Black churches has not affected the level of their concern for or involvement in the lives of their constituents and the needs of their communities.

In many cases, the programs provided by these Black churches are the only opportunity for the recipients and/or participants to receive and experience these necessary support services. Each church, as well as the connection called United Methodism, needs to take a comprehensive look at these components of their ministry. The question is not so much viability, but perspective—their particular role in the overall ministry of both the local church and the witness of the broader church in that location. While cost is a factor, it is not the only consideration. The healing of a community, the redemption of a people, and the hope of a nation—these are less tangible elements, but they are critical to the strength of a Black church. Most of these churches must respond daily to basic human needs which if allowed to go unaddressed, can affect the quality of existence for a growing number of people. The question is not: can the church afford to continue supporting these programs and outreach ministries, but, can we afford as God's messengers not to be in ministry with, on behalf of and among those who need us the most? Let me

hasten to add that not every Black church is located in or called upon daily to give attention to the more desperate among us. Overall, however, it is safe to suggest that even these churches have a little different perspective of what constitutes a comprehensive church ministry and program than other "communions" of United Methodists.

It is not only this component of service to the community which must continue if we are to have strong and growing Black churches. As has been indicated through the responses of the superintendents and some lay persons in the questionnaires, the dynamic and rich music, preaching, and liturgical tradition of Black United Methodists has enhanced the entire life of the broader church. This is not to suggest that all Black churches worship the same or that all Black preaching is the same. It is, however, an indication of the rich diversity among these churches and that what each has to offer is an integral component to what Methodism offers the world. To give credence to this concern, several grants were given during the years of the priority to Black churches specifically for developing and maintaining effective, dynamic, and professional music ministries. This is important for growth and development at the local church level as well as the witness of these churches throughout the United Methodist church as a whole.

The General Church in its assessment of what was really needed in order to strengthen both the local Black church and to extend its witness beyond itself had the right focus. The seven objectives identified in the 1985-1988 quadrennium were precisely where the growth needed to occur: witness, discipleship, liturgy, outreach, leadership, structures, and facilities. These are areas in every Black church in East Ohio which need further attention and development.

In attempting to measure that growth in East Ohio Black churches, we discovered several important insights. First, while churches may have experienced growth in one or more of these areas, it was not immediately clear to them that it had any relationship to the General Church's priority. While this is not particularly significant, it may suggest that the priority and the way it was communicated was in a different language than where most lay persons see themselves. The gap is not always as wide as this may suggest, but there needs to be a better attempt by the General Church, conferences, pastors and other leaders to meet churches where they are. This means striving to appreciate their particular histories and stories and

then walking with them toward the realization of a mutually acceptable goal.

Second, everyone does not begin at the same point with the same perceptions or interests in terms of developing and strengthening local Black congregations. Racism is a part of the dynamic which perpetuates an environment within which it is difficult to promote effectively strong local Black churches. This was clearly identified in the responses by several superintendents. Racism affects the sense of connectionalism as it relates to supporting Black churches as well as the recruitment and deployment of Black clergy within a given conference. This is not new to Methodism. However, some intentional and comprehensive work needs to be considered in the area of race relations and community building among the people called Methodist. This is being given some attention now in the East Ohio Conference. As a result of the racism workshop (referred to in the responses to the superintendents questionnaires), we organized a task group. This antiracism task group is currently developing a program model for training white churches and pastors in how to confront, deal with, and perhaps resolve the residues of racism that keep them from being open to Black Methodist pastors and people. To be sure, unless and until these issues are resolved, we will continue to experience unnecessary tensions within East Ohio as we attempt further to develop Black churches.

Third, we discovered that some people have the impression that more was done at the conference level than at the local church level during the years of the priority. That is to say that they felt the impact was greater in terms of conference structure, leadership, personnel, and programming. I suppose that if one considers such things as the statistical realities, membership, and church school average attendance, it could be argued that little happened at the local level.[49] While we have more Black congregations, the number of Black United Methodists has increased only slightly. Indeed, if the connection considers growth only in numerical terms, the analysis would be clear. However, as we have suggested here, the strength and ministry of our Black churches is far more than numbers, statistics, and buildings if one considers the development of programs at the conference level and its immediate impact on the Black church. This influence, of course, varies from program to program.

Clearly, the efforts to recruit competent Black clergy has reaped benefits for the short and long

term. Several persons were directly recruited by the Bishop during the years of the priority. Couple this with the Ministerial Recruitment Institute (MRI) and the benefits will continue in years to come. Other Episcopal Initiatives had both local church impact and conference benefits. As has been discussed, these initiatives are essential and ought not be eliminated from conference programming and funding for at least the short term of 1989-1992. So it appears that despite perceptions the impact has been realized at several points in the East Ohio Conference, and its variety of ministries.

Finally, this study uncovered what was common knowledge for many: several concerns of local Black congregations were either not addressed at all or only peripherally considered during these twelve years. Many programs seeking funding at the local level could not get the funds needed from the priority granting process so they simply died on the drawing boards. In addition to the program proposals not getting funded, other issues remain paramount to the future of these 22 black congregations. They are: (1) facilities, (2) leadership development, (3) long range planning/implementation, and (4) stewardship.

Facilities. While some new structures have been built in partnership with the connectional church for and with Black congregations, there remains major questions about the feasibility of maintaining and repairing several facilities. Each of these buildings will need the careful and comprehensive analysis that can only be undertaken by consultants trained in the field. Cost analysis, structural soundness, and short and long term repair goals, for example, are a few issues which need immediate resolution in at least four or five cases. In some of these church some ground work has begun; however, the districts and conference ought to be an integral part of this process. Where necessary this may well include money to hire consultants to evaluate the facilities rather than funding emergency or constant requests for band-aid assistance. This has been done successfully in one or two cases in the Cleveland District. Short of this comprehensive facility assessment, these churches will be drained financially, discouraged spiritually, and forced to become more concerned about survival than proclamation. In addition, some of these churches get a double portion of the burden. First, the have to maintain a building too large for the size of their membership. Second, they have to pay their apportionment based upon what they spend on themselves. While some building repair and capital improvements are excluded from the apportionment formula,

utilities are not. If the conference is committed to being in partnership with these churches in ministry, something must be done about these facilities.

Leadership Development. There appear to be more Blacks serving currently within districts and/or conference boards and agencies than in the years preceding the priority. Indeed, the perception by many is that this is the case. However, from the perspective of having served on the conference staff, it is clear that while there are some who do serve, to get more Blacks into such positions as chairpersons or simple committee members is a difficult process. It has been relatively easy to get Blacks to serve on the Religion and Race Commission, the Ethnic Minor Local Church Task Force, or similar groups, but getting them into the mainstream of decision making positions has been difficult. Several things need to happen in order to resolve this dilemma. First, there needs to be more encouragement and training at the local level. Pastors need to identify potential district and conference leaders out of their own congregations and assist in directing them to or setting up opportunities for training. Second, the conference nominating process needs to be much more open and responsive to considering Black lay persons. If it is not made more open, then at least the nominating process must be communicated more clearly and directly with to local congregations. Finally, those Black lay persons who have been nominated and subsequently elected need to be responsible and faithful to the task. Attendance, participation, and accountability are all factors to be considered as one ponders his/her availability to serve. I have one more word about Black lay persons at the district and conference levels. Whites called Methodist's need to be more open to and appreciative of the theology, history and ideas that Black members will bring to the table. Boards and agencies should consider more carefully the impact of their program and agenda on more than just the white churches and their constituency.

Each local Black church needs to maintain its emphasis on identifying, recruiting, and training lay persons. The ministry of the church is a comprehensive responsibility. Both ordained and lay persons need to be informed and work together for the good of the whole church. Discipleship means that we constantly and consistently encourage, recruit, train, and utilize the gifts, skills, and interests of each member of the body of Christ. This has been consistently identified as an area needing the full attention by the connection

In the lay questionnaire and during the visioning workshop, the need for a more intentional effort to train and deploy lay leadership was identified as essential for the continuing growth of the Black churches.

Long-Range Planning. The crisis management dynamic which has been mentioned has in many cases kept even those churches who desire to do more long-range planning from moving in that direction. Recognizing this dilemma, Bishop Thomas was further motivated to introduce the Continuing Consultation on Congregational Development.[50] The primary thrust of this model is to lift the sights of the participating churches to see beyond the crises to intentional planning. To date, about half of the Black churches in the conference have gone through this program. The conference's comprehensive plan for 1989-1992 suggested that every Black church should experience this kind of consultation. Simply put, as one respondent suggested, "...this program has great possibilities for strengthening the Black local church."

It is significant that the Annual Conference of 1988 adopted the Comprehensive plan which mandate every Black church to receive this consultation. This encourages the entire structure of the conference, program components in particular, to consider this as a priority. This automatically impacts at least some of the funding decisions at both the conference and district levels. Those churches seeking this consultation would need to be intentional and make some attempt to indicate their requests to the district or specific conference board or agency. For those churches in East Ohio, the conference commitment is clear, the goals are specific, and, if a church has any interest in this consultation process, it is readily available. In several cases, this consultation provided the only opportunity for the church to look critically at its own ministry and future. This was deeply appreciated by both the pastors and superintendents in particular.

What made this consultation model so successful, at least in the first round of consultations, can be contributed to several factors. First, the insight, vision, and intentionality of the episcopal leader. Bishop Thomas saw a need in the Black churches, and he quickly turned it into an opportunity. He outlined a very clear and precise plan.[51] Second, this outline was presented to several key leaders of the conference for their input and acceptance. Third, several consultants were identified early in the process they were asked to make a commitment to the plan before it was was presented to the consultation. They were identified by the superintendent in consultation with the Bishop and the conference staff person assigned to

the Missional Priority. Fifth, a date was set for the Bishop to meet directly with key leaders of the churches, the consultants assigned to the churches, and the staff person. This was an all day session during which the Bishop's expectations were clearly spelled out and time lines were negotiated. During this day of orientation, each consultant was present to meet with his assigned church and everyone left the meeting knowing both the time line and the overall expectations relating to their involvement in the consultation. Recognizing early that this was not going to be neither a quick-fix process nor an inexpensive one, Bishop Thomas suggested a time line of at least six months. Within six months, each consultant would be responsible for meeting with their assigned church at least five times. In addition, the Bishop called upon the cabinet to put together an adequate budget from already existing money in order that the churches already unable to pay current bills could participate without another financial struggle.

Finally, after all consultations were completed and reports were finalized, every person who had been a part of the process came together in a worship celebration which was truly a "celebration." The key to this long-range planning model was that the plan itself was carefully organized, meticulously executed, and appropriately celebrated. Our experience in this would suggest that when Black churches have the motivation, the necessary consultation, and the resourcing of the conference, long-range planning can be an exciting opportunity. The responses by lay persons and pastors to this model would indicate that these consultations were critical to their very survival.

This experience and the extremely positive results of the visioning workshop using the "Modified Delphi" model of planning and visioning are clear evidences of the need for long-range planning. For the most part, the strengthening of Black churches will be determined by their ability and interest along with connectional resourcing made available to do critical and comprehensive analysis and planning for present and future ministry at the local level.

Stewardship The goal of stewardship is to work toward greater financial independence. This is one of the most critical areas of concern for the conference as a whole and for the Black churches in particular. The amount of money spent from benevolent apportionments to support the level of services and ministry within Black churches is a matter of record. As we shifted from the Missional Priority to the

Comprehensive Plan, the effort was to get boards, agencies, and districts to be sensitive to the fact that the priority dollars were no longer available. This effort appeared to increase significantly the dollars spent on programs and projects in local Black churches. In fact, it did not increase; rather we were more careful in how we categorized or labeled the dollars. Many programs were already being funded through the normal channels of benevolent funding. In any case, a tremendous amount of money is funnelled through a variety of sources for a variety of programs and support services to many of the Black churches in East Ohio. To argue at this point for greater financial independence is not to suggest that these funds should not continue and are not needed. What I want to suggest, however, is that each Black church needs to look more carefully at its own financial strengths and liabilities.

I strongly believe that there are many programs, projects, repairs, and bills that these churches could cover without assistance from the conference. Indeed, for larger projects the connection should remain in partnership with these churches. What needs to happen is an honest attempt to determine carefully, biblically, and realistically that for which each church can and ought to be responsible. Creative funding, better stewardship, and financial campaigns for special needs are all ways these can be and ought to be considered. Stewardship education at the local level is an important place to begin. This has been a weak area in many Black churches in East Ohio. It ought to be added here that this is not peculiar to the Black church. Methodists in general need to take a critical look at their stewardship. How we manage, disperse, hold accountable, and personally participate in giving at the local level are areas which every Methodist church and member need to develop further.

Both Cory and Windermere's visions included a strong desire to be "self-sufficient" by the year 2010. While this may not be entirely realizable by 2010, the desire is present. This is no different in most Black churches within which I have worked directly or with whom I have consulted. Recognizing that there are economic realities in some churches which mitigate against total independence, the desire is still very much a part of their vision for the future. As we have suggested, the cost of some buildings, the apportionment factor, and the income level of members are variables which obviously must be taken into consideration. However, the extent to which these churches can become more financially independent is

the extent to which they will in other ways become stronger churches.

We can only walk together as a conference when all of us can appreciate the strengths and gifts of each part and church in the connection. The primary focus of the Missional Priority was that we engage in mutual ministry, growing and nurturing each other to the end that our witness can be seen in the world as positive and inclusive, recognizing the diversity of God's creation. This remains a central focus in East Ohio. The Comprehensive Plan puts this responsibility into the broader context of the entire conference. This plan intentionally includes the seven objectives previously mentioned and outlines carefully how each component part in the East Ohio Conference can effectively participate in strengthening the Black church as well as all racial-ethnic churches.

It *is* possible to become a more inclusive conference, recognizing and celebrating our diversity. In fact, it is necessary for our future as an authentic expression of shalom and as a people of God to image before the world that God cannot be defined or confined by cultural or social parameters. We seek not only numerical representation throughout the conference and within its decision and policy making committees, but, more significantly, the Black church seeks to be appreciated for what it is, what it is charged to do on behalf of its constituency, and what, by God's grace, it can become. The Black church must be heard as an authentic expression of faith and ministry. It must be given more opportunities to share its unique heritage and ministry with the broader community of United Methodism.

This has been a long and arduous struggle and journey. The task is not yet accomplished. Racism, mistrust, and segregation are still operative at every level of Methodism. Though more inclusive than ever before in history, much work lies ahead. The Black church has not only survived, it has pricked the very conscience of Methodism and called the church to deeper accountability.

The Missional Priority, as it has been programmed and lived out in East Ohio, added another significant chapter to this ongoing saga. The Episcopal Initiatives, the visionary leadership of the Bishops during those years, the work of the Conference Council on Ministries, and the commitment of the cabinet and others has set the course for the immediate future. The task is ours as a conference to continue to strengthen every church unable to provide for itself. While several effective models have been presented

in this document, there are others which need yet to be utilized and/or developed.

With this history, background, initiatives, and direction, we must continue to march together toward true and authentic shalom. The world awaits, the churches are ready, and the people called United Methodists must become what we have claimed we have always been: **inclusive.**

APPENDIX 1

MEMBERSHIP STATISTICS FOR THE
BLACK CHURCHES OF THE EAST OHIO CONFERENCE

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
AKRON					
Centenary					
1977	373	170	105	61	15
1978	382	100	189	55	85
1979	392	150	133	56	10
1980	393	155	142	50	15
1981	325	150	166	47	10
1982			NO REPORT		
1983	280	115	73	40	0
1984	282	128	75	30	0
1985	377	131	88	40	0
1986	278	135	52	30	0
1987	189	84	33	10	–
Holy Trinity					
1983	31	25	26	14	0
1984	30	25	55	10	10
1985	24	29	2	–	5
1986	29	30	44	–	2
1987	37	36	14	–	
CANTON					
J. S. Thomas					
1985	52	40	27	15	0
1986	–	70	60	30	8
1987	85	70	58	35	5
CLEVELAND					
Aldersgate					
1977	334	136	172	83	14
1978	351	122	165	50	14
1979	353	149	185	?	33
1980	353	–	195	87	0
1981			NO REPORT		
1982	353	150	94	50	7
1983	376	180	107	56	12
1984	416	200	107	56	12
1985	451	246	78	45	22
1986	503	240	107	52	21
1987	538	219	116	67	10

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
Cory					
1977	991	350	220	60	10
1978	983	300	320	100	12
1979	890	375	213	110	7
1980	938	300	179	110	44
1981	858	375	178	119	32
1982	808	375	183	121	32
1983	898	300	183	121	32
1984	860	300	141	121	26
1985	900	325	185	131	101
1986	917	325	182	130	40
1987	922	350	190	101	17
Church of the Cross					
1977	496	148	133	55	10
1978	450	186	85	65	20
1979	376	135	94	70	10
1980	354	144	108	78	5
1981	339	148	113	65	4
1982	283	95	47	6	0
1983	184	75	47	38	9
1984	158	82	64	34	4
1985	119	72	55	30	6
1986	115	72	29	30	0
1987	120	71	67	32	6
Mt. Pleasant					
1977	457	130	86	0	5
1978	458	147	101	49	12
1979	458	157	113	55	8
1980	488	158	116	41	8
1981	491	156	121	41	5
1982	488	187	115	40	0
1983	494	196	75	35	0
1984	500	187	86	40	0
1985	480	173	86	26	10
1986	480	173	86	–	0
1987	433	144	144	63	–
St. Matthews					
1977			NO REPORT		
1978			NO REPORT		
1979			NO REPORT		
1980			NO REPORT		
1981			NO REPORT		
1982	214	150	51	40	10
1983	177	125	45	15	5
1984	178	125	41	21	5
1985	148	79	24	13	8
1986	148	79	24	–	–
1987	154	83	14	8	0

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
Schaffer					
1977	230	70	95	50	0
1978	243	65	108	55	15
1979	234	60	98	40	0
1980	242	60	95	20	4
1981	246	73	83	20	3
1982	232	74	68	15	12
1983	231	74	73	15	8
1984	210	70	62	15	10
1985	202	60	47	15	3
1986	199	–	47	15	0
1987	185	50	47	15	0
St. Paul's					
1977	268	153	107	50	12
1978	289	148	78	45	0
1979	298	156	98	53	0
1980	309	140	115	65	0
1981			NO REPORT		
1982	344	170	42	22	0
1983	404	200	96	45	8
1984	432	140	110	50	10
1985	380	130	110	55	12
1986	370	122	90	40	6
1987	201	86	44	25	0
Werner					
1977			NO REPORT		
1978	183	75	66	25	12
1979	170	75	61	40	16
1980	195	75	37	17	5
1981			NO REPORT		
1982	237	120	63	30	15
1983	264	120	64	30	5
1984	284	130	67	37	7
1985	284	130	91	60	10
1986	276	135	103	54	9
1987	280	140	91	40	5
Wilson					
1977	86	60	42	23	6
1978	88	50	36	30	0
1979	90	60	49	50	0
1980	90	50	59	35	0
1981	40	25	24	7	0
1982	44	35	23	7	5
1983	50	30	16	12	2
1984	59	36	22	10	1
1985	71	42	17	11	2
1986	75	48	24	10	0
1987	70	30	36	10	0

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
Windermere					
1977	350	139	128	42	6
1978	243	129	126	52	0
1979	272	124	131	53	5
1980	276	200	124	72	2
1981			NO REPORT		
1982	200	55	56	27	0
1983	161	95	83	39	6
1984	168	79	89	40	0
1985	175	89	99	50	0
1986	184	87	88	40	0
1987	201	85	38	20	0
E. Glenville					
1977	169	68	90	28	5
1978			NO REPORT		
1979	169	85	70	50	0
1980	154	83	64	40	11
1981	183	84	40	28	0
1982	165	73	50	25	0
1983	163	75	39	30	7
1984	169	75	40	45	10
1985	132	80	40	26	5
1986	122	77	46	25	5
1987	142	85	45	30	9
NORWALK					
Asbury					
1977	87	60	44	35	0
1978	85	31	–	–	–
1979	85	31	–	–	–
1980	71	50	17	–	1
1981	71	50	29	3	1
1982	69	48	24	15	1
1983	47	40	49	10	0
1984	74	49	72	–	10
1985	92	91	43	27	0
1986	107	110	45	27	12
1987	116	100	72	48	2
Wesley					
1977	88	56	6	22	0
1978	78	35	20	16	0
1979	78	–	24	22	0
1980	74	45	24	22	0
1981	80	45	26	20	0
1982	92	50	25	17	12
1983	92	42	27	14	0
1984	88	55	27	20	11
1985	88	59	27	19	0
1986	89	45	35	16	0
1987	98	50	35	9	0

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
Rust					
1977	181	112	56	29	8
1978	179	100	40	31	0
1979			NO REPORT		
1980			NO REPORT		
1981	207	100	44	20	10
1982	211	100	44	15	7
1983	214	95	74	15	5
1984			NO REPORT		
1985	204	95	31	7	0
1986	202	95	38	29	0
1987	181	90	38	29	8
STEUBENVILLE					
Simpson					
1977	116	75	54	15	5
1978	127	75	54	15	5
1979			NO REPORT		
1980	128	100	51	25	0
1981	137	88	31	20	0
1982			NO REPORT		
1983	140	85	29	24	0
1984			NO REPORT		
1985			NO REPORT		
1986	140	85	46	16	0
1987	145	85	67	18	17
WOOSTER					
St. Paul's					
1977	31	25	—	10	3
1978	33	27	9	6	0
1979			NO REPORT		
1980			NO REPORT		
1981	30	55	29	26	0
1982			NO REPORT		
1983	23	27	24	17	15
1984			NO REPORT		
1985	34	45	16	10	6
1986	32	4	17	—	2
1987	58	35	19	13	0
St. Luke's					
1977	25	18	24	12	0
1978	29	16	24	14	2
1979	32	12	13	12	5
1980	27	12	10	10	0
1981	27	14	11	11	0
1982	26	14	12	10	0
1983	28	16	13	10	0
1984	28	20	39	30	0
1985	14	11	—	—	—
1986	17	18	13	7	0
1987	15	18	21	13	0

	Membership	Avg. Att.	Ch. Sch.	Avg. Att.	Conf. Class
YOUNGSTOWN					
Centenary					
1977			NO REPORT		
1978	320	135	128	67	3
1979	218	85	70	36	0
1980	214	88	60	25	0
1981	208	100	40	20	0
1982	208	105	41	23	0
1983	210	110	70	52	0
1984	206	90	59	10	0
1985	234	123	54	25	0
1986	206	75	34	25	0
1987	202	85	30	24	0
Indianola					
1977	307	117	34	17	5
1978	295	112	49	31	0
1979	268	90	48	35	0
1980	242	95	61	30	0
1981	217	100	63	35	0
1982	176	85	42	17	0
1983	144	68	38	17	0
1984	123	42	21	14	0
1985	104	34	18	14	0
1986	87	30	13	10	0
1987	83	30	15	7	0

APPENDIX 2

BLACK UNITED METHODIST CHURCHES

East Ohio Conference

The following selections represent a compilation of material received from several Black churches in preparation for a document entitled: "A Continuing Journey." The questions each were asked to respond to are:

1) What has happened in the ministry of your church in the past five years?

2) What are you doing in response to your Covenant of Growth?

3) What is the vision of your church; long and/or short range?

Asbury United Methodist Church
Membership - 106

"Asbury United Methodist Church is a community of believers called by God to be a spiritual force within the community and the world." This church proclaims the GOOD NEWS OF JESUS CHRIST through evangelism, loving nurture and care, study of God's Word, Christian Education, expressive music and social involvement. They strive to realize God's purpose, as they grow in the knowledge of God and God's Word. They strive respond to their task by being "DOERS OF THE WORD OF GOD AND NOT LISTENERS ONLY."

Centenary United Methodist Church
Akron, Ohio
Membership - 189

The congregational life of Centenary family has experienced some difficult times in recent years. They have gone through two major splits, where they have been devastated emotionally, spiritually, numerically, and financially. The Westside of Akron is mushrooming with many black independent congregations. With these kinds of events, the congregation could become "shell-shocked" or develop "tunnel-vision" with regards to their prospective, their vision for the future, and their potential for ministry. This could have effectively immobilized the life-blood of the Centenary Family, but it is coming back to life!

Centenary United Methodist Church
Youngstown, Ohio
Membership - 202

"Caring" is the password here at Centenary Church; caring through career and college planning seminary; caring through pastoral care and lay persons who try to understand and support." Through its OUTREACH PROGRAM, Centenary Church seeks to touch over 800 families in the immediate community surrounding the church. The ministries of: (1) "FOOD FOR THE NEEDY," (2) Educational Assistance for Public School Students, (3) the Senior Citizens Program, (4) through the Summer Christian Day Camp - serving 45-60 students each day, (5) through the "TEACHING KITCHEN" - designed to help young mothers learn to prepare nutritious meals for their families, and, (6) through Herb's Workshop - the monthly fellowship to enhance diet and foods for a healthier life...are alive, and keep the church alive!

Rust United Methodist Church
Membership - 181

This congregation continues to be enhanced through preparing devotional packets for every family in its membership care and by focusing on training of several visitation teams for shut-ins, for new folks and for those who are ill. In the near future, they will train several Lay-Care Teams for visitation and pastoral care. The need is to build a theological foundation for the concerns of people, and enter into their suffering.

Several short and long term goals include: (1) to step-up their outreach, (2) to encourage their laity and family ministries through forums, symposiums and workshops; (3) to establish a Pastoral Counseling Center at the church, (4) to establish care for the unemployed, (5) to organize and build an "Upper Room Chapel" in the balcony of the church, and (7) to organize child-care services for "A Mom's Day Out."

Shaffer Memorial United Methodist Church
Membership - 155

Shaffer Church is to be a church in mission, being in the midst of a socio-economic depressed community. Its membership needs to develop programs aimed at reaching children, youth, and adults in the community. A weekend ministry, offering workshops, tutoring and music, could be started with financial assistance from the connectional church.

Shaffer Church must work to get drugs out of the neighborhood. Starting this year is an information center on "Battered Women," on "Child Abuse," and on "Hunger." Safety is an issue, encouraging the police to be more visible, and developing a block watch. Support groups for single parents and the aging are needed. They must utilize their in-house skills.

The facility is adequate, but needs a full program of maintenance. The goals relative to the facility are: (1) making the church facility more approachable, with parking in front of the church, (2) placing season banners in front and around the church, and (3) teaching the community to relate to the facility as a place of welcome and warmth.

Simpson Unted Methodist Church
Membership - 145

Simpson Church's covenant of growth tells us that worship, evangelism, family awareness, youth ministry, and spiritual enrichment development, are their new goals. This may mean more personal faith-witness on the part of the membership. "How to Workshops," with regular Bible Study opportunities, will undergird this new direction.

The outreach goals include: (1) building a network between members and persons in the neighborhood who need assistance, (2) touching United Methodist congregations, in rural areas, for open dialogue, and sharing training opportunities. Simpson seeks ways to help meet the physical and spiritual needs of persons in their "target area."

APPENDIX 3

MISSIONAL PRIORITY QUESTIONNAIRE FOR SUPERINTENDENTS
A Sample from Ten Received

1. What District(s) did you serve during the Missional Priority (EMLC) years 1976-1988?

   District: Canton Years: 1987-

2. What was the level and nature of your involvement in the interpretation and implementation of the Missional Priority (EMLC)?

   a. Getting Black pastors to relate to majority churches
   b. Support of the development of James S. Thomas Church
   c. Trial run in cross-cultural appointment

3. What events, efforts, and/or programs seemed particularly effective or significant

   a. To you personally: Black Theologian Day, Annual Black Clergy Retreat, MRI, Continuing Consultation on Congregational Development
   b. To strengthen the Black churches in your District: (See 2.2 above)

4. As you consider the impact of the Missional Priority on the Black Churches in East Ohio (particularly your District) what areas were not addressed which you feel/think should have been?

   Addressing the problem of oversized buildings and dwindling congregations and resources.

5. What do you consider to have been the long term benefits of the Missional Priority on strengthening the Black churches in East Ohio?

   Re-development of St. Matthews - Cleveland and James S. Thomas - Canton.
   Initiation of greater appreciation for Black Clergy
   Involvement of more Blacks in District and Conference events and program (boards/agencies, etc.)

6. How and in what way is/was your District involved in the implementation of the Missional Priority? (See 2.2 above)

7. Please share any other helpful observations, i.e. needs or charateristics peculiar to the Black churches in your District. Be specific.

   Normal support systems that any new or re-developing church would be afforded.

8. Please rate the following programs as they impacted the Black church and pastors (0 = no impact, 10 = extremely helpful and should continue). (Circle only one number in each category.)

Ministerial Recruitment Institute	10
Thomas Institute for Clergy Enrichment	10
Summer Intern	Don't know
Black Theologia	10
Black Clergy Retreat	10
Continuing Consultation on Congregational Development	10

APPENDIX 4

A. LAY QUESTIONNAIRE

WITNESS:

1. To what degree has the Missional Priority helped strengthen and enhance the evangelism and outreach ministry in your local church during the years 1977-1987?
   a. not at all
   b. very little, insignificantly
   c. somewhat, only moderately
   d. considerably, helpful and effective
   e. extremely helpful and effective
   Comments:

DISCIPLESHIP:

2. Has the Missional Priority been effective in training and equipping lay persons (adults, youth and young adults) for ministry in YOUR local church during the years 1977-1987?
   a. not effective at all
   b. effective to a small or insignificant degree
   c. moderately effective and helpful
   d. very effective and considerably helpful
   e. extremely effective and most helpful
   Comments:

LITURGY:

3. To what degree has the Missional Priority helped to enrich and expand the impact of the Black worship experience in your local church during the years 1977-1987?
   a. none, not noticeably
   b. very little, not significantly
   c. moderately, to a small degree
   d. considerably, to a noticeable and helpful/meaningful degree
   e. extremely high, helpful and meaningful degree
   Comments:

OUTREACH:

4. Has the Missional Priority served or helped to strengthen, increase and/or deepened community outreach programs and ministries in your local church during the years 1977-1987?
   a. not at all
   b. very little, not significantly
   c. moderately, somewhat helpful
   d. considerably helpful
   e. extremely helpful
   Comments:

LEADERSHIP:

5. Has the Missional Priority helped to recruit and upgrade the training of black clergy, as well as support those who have served your local church (or within your District and Annual Conference) during the years 1977-1987?
   a. not helpful at all
   b. helpful to small or insignificant degree
   c. moderately helpful and supportive
   d. considerably helpful and supportive
   e. extremely helpful and very supportive
   Comments:

STRUCTURES:

6. Has the Missional Priority helped to insure and promote black representation in denominational structures (e.g., bishops, cabinets, leadership, nominating committees within the annual, jurisdictional conferences) during the years 1977-1987?
   a. not helped at all
   b. helped very little
   c. moderately helpful
   d. helpful
   e. extremely helpful
   Comments:

FACILITIES:

7. To what degree has the Missional Priority helped to: (1) improve the existing structure (s) of your church or (2) acquiring new facilities during the years 1977-1987?
   a. none
   b. very little, not significantly
   c. somewhat, moderate at best
   d. considerably, quite helpful
   e. significantly, extremely helpful
   Comments:

B. COMMENTS IN RESPONSE

1. WITNESS

WINDERMERE:
Especially the van and assistance with the music programs.

CORY:
Being able to receive money or funds has caused our local church to become dependent instead of independent.

I have not beeen made aware of this info.

Associate Pastor's salary - Music Department - seed money for senior citizen program

2. DISCIPLESHIP

WINDERMERE:
The lab school was a highlight of the period. Also assistance with sending young people to M.T.I.

CORY:
The older members and leaders have backed away from the church and many of its programs and the younger members and leaders like to do "their own thing" which is not the United Methodist doctrines and practices.

BMCR - workshops - retreats, etc.

3. LITURGY

CORY:
Hymns and anthems are seldom used, mostly gospel or modern music. The liturgist usually one elder person, not a variety or representation of all age groups of the church.

It has not been promoted as such.

I feel some of our members have been helped personally. I have not, maybe it's because I prefer the traditional Methodist worship service.

4. OUTREACH

No response from either church

5. LEADERSHIP

CORY:
The strong and effective black laity and clergy leadership has weakened from the local level to the district. Many are not recruited to participate in any part of the church structure.

Since talking to others about this program, I can see difficulty.

I believe this to be true, but I have no first hand knowledge.

6. STRUCTURES

CORY:
Changes have been made.

This appears to be true.

7. FACILITIES

CORY:
It has improved outreach programs only. The church building/facility is at risk.

Not sure about improving existing structure, no new structure, only parking lots done by the congregation.

APPENDIX 5

COMMENTS IN RESPONSE TO QUESTIONS FOR BLACK CLERGY ABOUT THE EPISCOPAL INITIATIVES

A. Thomas Institute for Clergy Enrichment (T.I.C.E.)

Provided resources and materials to supplement skills/tools for more effective ministry.

provides short term opportunities for growth in particular areas of "practical" ministry.

Exposure to the various topics and information.

Cost was right. Topics covered very practical.

I have been helped by all programs as I am motivated and intellectually stimulated.

All of the programs have directly or indirectly benefitted our local church. Created more goal oriented leadership - youth and adults. (GC)

All listed programs definitely should continue.

B. Ministerial Recruitment Institute (M.R.I.)

Youth desire to be more involved in local church.

I have been helped by all programs as I am motivated and intellectually stimulated.

All listed programs definitely should continue.

Increased desire for youth involvement.

The opportunity to know what the hopes and struggles of Black Christian youth are.

Given all of us a greater sense of togetherness - connectionalism. (GC)

The discipline of preparation and long range planning.

Direct impact on recruitment for Christian vocation.

Sensing that their presence in the United Methodist Church is not an oddity.

Greater insight into youth ministries.

Built relationships with persons and congregations. (GC)

This program addresses a need among our youth. It places church and Christian faith in a position, upfront position in their lives.

I do not know how to answer this other than what it does for young people. I was pleased to participate, but saw most of the benefits for the youth.

It gave me some quality time with youth.

Each year there are participants from Aldersgate. The young people speak highly of the experience and look forward to MRI each year.

The young people seem to feel this is a growth time for them in their faith journey.

It has helped me get in touch with young people. To focus on their world in a way that I do not normally do.

The growth in the lives of our young people. The emphasis MRI places upon commitment to Christ.

There are things about the organization of the programs that I would like to see changed, but MRI ought to be continued as a youth emphasis.

The worship services have been the high point each year for me. This affords me the opportunity to be ministered to instead of always giving of myself.

Has enabled me the opportunity to touch the lives of young people from a larger cross-section of life. In doing so has helped me get a better handle on how to reach out to this part of our constituency.

I have grown tremendously from my involvement. The program, unlike others, allows you to get much more intensely involved in interpersonal relationships. I have gained as much as I have given.

The seed has been planted. That is to say the program has not really been pushed in the church in the past. Last year, however, we had one person go and she has talked enthusiastically to others about MRI.

The one person we had involved last year had the opportunity to meet and make friends with other youth from across the conference.

It is something that we are able to point to thus giving our youth an outlet. Personally, it has offered the chance to really hear the pain and hurt of our youngsters' experiences.

Because it touches the lives of so many different people in so many different ways.

The spiritual experience of students during worship.

It has enabled our youth to grow spiritually, and to be more sensitive to the call of God in their lives.

I've gained experience in relating to youth.

Youth are nurtured in the faith.

Young people have grown spiritually. One person is strongly leaning toward the ordained ministry.

It is a constant reminder of the importance of ministry to youth.

Again, young people are growing in the faith.

It is one of the most disciplined, spiritual events that I have witnessed for youth.

The challenge to serve God as lifted up by MRI.

People are excited about being United Methodist.

MRI was instrumental in my responding to the call.

It has enabled programming, secretarial assistance, funding and general support to happen in this local church. (GC)

Young persons are trained in special ways.

They are excited about the youth group.

Young folk have a better sense of the presence of God in their lives.

The fruit it bears.

Enables most through training and holding persons accountable.

Sharing between staff and students.

The congregation is more supportive of the program. The students identify with the philosophy and concepts of the program. They are also developing a support group among themselves.

I was enriched by the experience. I have a greater and deeper insight into the needs of the program and some strategies for meeting some of the critical needs.

The youth and adults who have experienced MRI seem to have a greater appreciation for MRI and they are very supportive of its efforts. The youth have, because of this program, available resources from which to relate spiritually to as an institution and as individuals.

Spiritual and personal growth are the most identified benefits.

These experiences provided new encounters with God and the people.

New encounters with God and humankind always provide for me new revelations that increase my faith, expand my vision and deepen my appreciation for God and people.

C. Summer Intern Program

Further clarification of the nature of "The Call."

Given local church members an investment in nurturing persons for Christian vocations.

Building of lasting relationships.

Helped me further define my gifts and graces.

Provides an excellent context for the clarification of the call; skill building; and involving congregation in the development of the clergy.

In that it created something of a competitive atmosphere.

In terms of a new church start. (GC)

I worked in the community feeding the hungry and getting community and church members to work together in the food program and clothing program.

The Bible study and involvement in the community helped me to see how relevant scripture is for our day and situation.

I have been helped to see that the Gospel has to be lived out in order for it to be real.

The church has been a vital force in healing lives and three people were called into the ordained ministry from the church.

They have grown spiritually and in their involvement with the community.

My ministry includes feeding, clothing and tutoring indigent and oppressed people.

It helps those going into ministry get involved in the work of the church.

Funding for facility improvement. (GC)

It has provided funds for programming and this has made the mission of the church viable in the community. (GC)

Don't feel the church was really ready to take advantage of what program had to offer.

Yes, believe it is an excellent program. We simply had not progressed enough to take advantage.

The intern was able to help with some of our summer programming, thus allowing me the freedom to tend to other things.

Because of the intern the youngsters that we sponsored to day camp were also able to have transportation provided which for many was their only means of getting to camp.

In the sense that the summer camping program generated some youngsters that have become carry-overs into our children's' ministry/church school.

Unable to only check one for it has been both. Positive in the sense that it has provided funding for programming. At the same time negative that the money was often misused and it helps to foster a sense of laziness. (GC)

All listed programs definitely should continue. (GC)

D. Black Theologian Day

Theological stimulation; stimulus for critical reflection on the ministry of the black church.

"The Church" has been helped in that black clergy and laity have been called to greater faithfulness. Whites who have participated are more appreciative of the black religious experience.

Makes the church more inclusive; highlights skill and contributions of black theologians.

Affirms again that one can be scholarly without losing one's spirituality. Provides excellent role models that the two can go hand in hand.

This program really provides the scholarly stimulation that I miss from the academic world.

Indirectly in the sense that I try to integrate new knowledge and/or awareness into my ministry.

Each year has provided new material and stimulation for spiritual formation and re-examination.

The presentations by Dr. Del Pino were very thought provoking. The interaction during the question - answer period was also helpful.

The context of that session still provides me with ideas. I continue to reflect upon the content. It was a clarifying experience for me.

Aldersgate considers Black Theologian Day a part of its yearly program and looks forward to hosting it each year. Lay persons are present for the sessions.

Some of those persons who participated indicated that the ideas have been helpful.

I consider this event a continuing education experience. The benefit is basically for ministry reflections.

I have been pleased with the Conference response to our church.

The programs sponsored by EMLC have been practical and oriented to the needs of local churches. These programs have pushed us to reflect upon ministry and to plan more effectively. (GC)

I have been made more aware of some of the present day theological trends among black theologians both in the United Methodist Church and in other denominations.

Indirectly by my overall growth in theological thinking.

Increased understanding of theology and the black church.

New awareness of black theologians as role models for youth in the church.

I believe it is very helpful to black pastors and others interested in the black church. It also helps overall morale of pastors.

One factor in my decision to enter a Ph.D. program.

No real commitment of Conference to make EMLC a real priority. No real concern for the black church and/or the poor in our society. (GC)

Availability of funds for some projects has been moderately helpful. (GC)

The speaker/theologian - Dr. Gonzalez.

I was enlightened on the subject matter presented, particularly in the history of United Methodism.

Yes, indirectly, because my understanding of the history of methodism is clearer.

Knowledge gained.

It keeps black clergy up to date on some of the current trends in black theology.

Black Theologian Day clarified some theological issues for me.

E. Black Clergy Retreat

The experience of meeting with the bishop on a more personal level.

It enhanced my relationship with the resident bishop.

Being under the teaching of the bishop was a privilege.

Lay persons not invited to participate.

Enlightened by the bishop's teaching.

It enables black clergy persons to relate on a more personal level with the episcopal leader. Concurrently, the bishop can better conceptualize needs of black clergy.

Call to a deepened devotional life.

Building stronger ties among black clergy.

Spiritual growth, fellowship, time for reflection.

When some grow, all grow.

Helped me focus on my role as a Spiritual Director.

The teaching and discussion and fellowship. Especially Bishop Thomas and Mrs. Thomas sharing.

I look forward to the retreat. I receive a new learning experience each time.

It has helped me to mature as a Christian.

I share what I have learned with the congregation.

I have used suggestions and they have been beneficial.

It has made me more aware of the burden and responsibilities of ministry.

We need the learning experience and also the fellowship.

They never funded a program I need support for. (GC)

The content, the reflection time with fellow clergy, the fellowship with Bishop and special leaders.

I have personally benefitted by this experience. I look forward to the "time apart." It's a growth time for me.

Indirectly though. The personal enrichment which I receive. The inspiration is passed on through sermon content and personal renewal.

Personal enrichment - reflection upon key ideas - being renewed - sharing the enthusiasm with my church.

Fellowship with other clergy and bishop.

Provides needed break from regular church routine.

Indirectly by my improved spiritual health.

Provided a necessary opportunity for a retreat.

Benefits morale of pastors. Helps with relationship among pastors and with bishop.

Two years ago when I was going through depression I really felt the "total" support and prayers of fellow black clergy. That feeling was something I don't feel I could have gotten anywhere but at the retreat.

This retreat forces me to take the time away for the spiritual renewal that I need. After this time away I can feel my "batteries" recharged.

Every year I look forward to the retreat with great excitement for I know what I've experienced in the past.

Indirectly the church was helped by the sense of renewal and recommitment that I bring back after retreat.

To reaffirm the fact that I'm not in the struggle alone.

Personally it has been a tremendous opportunity to feel the sharing and caring of the black clergy.

Provides perhaps the only opportunity for black clergy to share in depth over an extended period of time.

Much needed relaxation, peer involvement.

F. Continuing Consultation on Congregational Development

Linked pastors with churches more closely.

This program has great possibilities for strengthening the black local church.

APPENDIX 6

"CONTINUING CONSULTATION ON CONGREGATIONAL DEVELOPMENT"

Throughout the history of Methodism—and United Methodism—black churches have had peculiar problems and opportunities. These problems and opportunities have been and are products of peculiar social and economic conditions which have characterized the life of this nation since its founding. Indeed, the very fact that there is a "black church" within a structurally inclusive Church dramatically illustrates the point. Black local churches are racially homogeneous largely because white local churches began as racially homogeneous units of the faith. To put it plainly, black local churches are located in and heavily influenced by black communities because that is the way American life has been organized in the past and that is the way that American life, with relatively few notable exceptions, is likely to continue for many years to come.

This fact of continuing segregation of local churches in United Methodism is too much for some to bear. For many, the intractable problems of the black community, mirrored so clearly in the churches, seem to have no meaningful solution. They see large physical plants which are difficult to maintain and beset by continuing problems of delayed maintenance. The furnace conks out this month, the floor buckles the next, and the long-suffering roof caves in the next. The people seem to be trapped in an old building that they have come to love—from which they both want to escape and in which they want to remain. Since they cannot do both at the same time, they often remain there until some disaster forces them to leave.

If this were the deepest of problems, it might be solved with relative ease. But there are the many and varied problems of human relations. There is the struggle to be the people of God under extremely adverse social conditions; there is the problem of dependence upon subsidy to exist; and there is the continuing problem of morale. Just behind these are problems of planning, of pastoral tenure, and of lay

involvement, to name just a few.

Admitting that all of these are problems, the overwhelming need at this time is to see the opportunities within the problems. It is possible to see planning not so much as a problem as an opportunity. It is also possible to see subsidy from an Annual Conference not so much as a problem of continuing dependence but as the tender loving care, the intensive care, of an Annual Conference, until the "patient" can walk out of the "hospital," live and well.

The present proposal aims at facing local church problems, admitting the depth of them, but moving decisively to the opportunities within the problems. I choose to call this venture "Continuing Consultation on Congregational Development" because that is a positive expression of what we are about. We have had consultation in the past, but it has often been by one-shot approaches. Often these were full of good intentions but with no sustaining plan of follow-up. We have had development before but it has often been in new churches, one by one. This has been a remarkable area of development, but it is by no means the only one. For every new black local church, there are at least twenty that have deep problems of congregational life and another twenty that are just on the brink of larger development. What each of these local churches need is not so much another intervention, or even another infusion of money, as welcome as either may be. A much better gift is Continuing Consultations for the total development of congregations. This means at least four things:

1. A vision of this plan of congregational development.
2. A comprehensive plan to live out the vision. Such plan will include:
    a. The District and its Superintendent
    b. The Conference Council on Ministries and its Director
    c. The pastor and the congregation
    d. The local church leadership and its major units of administration
    e. The outside consultant and the resources
    f. The Ethnic Minority Local Church staff person and her/his vision
    g. The Cabinet and its support

h. The Bishop and her/his commitment

3. A specific plan, jointly arrived at, for the continuing development of particular local churches

4. A series of opportunities for covenant

Each of these four major components has many other possible "spin-offs" that will become clear as the plan develops. For example, covenants are made all along the way—in the beginning, to the vision; by groups and individuals, as for example, the comprehensive plan is presented to the Cabinet; by the pastor, as he/she outlines his/her vision for that local church; by the lay leaders, as they plan for consecutive visits of outside consultants; and by the bishop, as he/she decides to use energy and resources in a comprehensive way rather than by "putting out fires" in black churches as they develop.

I

If such a venture is to be successful, it must begin with clearly-stated and understood purposes. Five such purposes are stated here for the Continuing Consultation in Congregational Development. They are:

1. To make clear the vision for the sustained development of the ethnic minority local churches of an Annual Conference by:
   a. Considering the history of a particular local church, especially in terms of cycles of growth and decline, crisis and prosperity, pastoral tenure and lay development.
   b. Making clear and complete records of the life and work of a particular local church: membership roster over the years, pastoral tenure, leadership roster, financial reports, and similar items.
   c. Outlining and studying recent trends that may provide some clue for future development.
2. To provide the setting for covenant-making as outlined above.
3. To implement a plan, jointly shared, for continuous consultation with one consultant agreeing to work in one local

church for five monthly periods of 1 1/2 or 2 days each and for the local church to agree to accept, work with, and support this consultant.

4. To prepare, jointly, a five-year plan of congregational development that will, when adopted, become the covenant and context for ministry and the guide for the future.

5. To plan for year's end service of worship celebration in which covenants are to be stated and renewed and in which the entire community of covenant-makers will offer themselves to the God who enables.

It is hoped that each local church will clearly state and study the specific purposes that will guide, inform, and revitalize its ministry.

II

Since such comprehensive consultations have not been done before, it is important to make very clear the role and responsibilities of each member of the major leadership team. Let us therefore consider specific plans for the following leaders in the East Ohio Annual Conference and the visiting consultants.

III

The Perios of Preparation

Such a venture as has been herein described will die aborning if it is not sustained by the most careful planning. In response to this need, let me outline the planning steps that have been taken up to now.

1. Since the summer of 1986, some of us have had to face problems in black local churches that simply cannot be solved by occasional visits, no matter how well intentioned.

2. During the Ethnic Minority Recruitment Event at Garrett Evangelical Theological Seminary in early September, I presented a proposal that a panel of Ethnic Minority consultants be formed to follow up the many splendid recommendations of that consultation.

3. In October of 1986, attempts were made by personal interventions to provide pastoral support, to build morale, and to hold out the hope of a return visit.

4. The outline of the plan for Continuing Consultation for Congregational Development was presented to the East Ohio Cabinet in early October.

5. Extended conversations were entered into with pastoral leaders in and of black churches:

   Ward Greer

   James Roberson

   Greg Palmer

   Tom Robinson - General Board of Global Ministries

   Again, support was offered and the plan was enlarged.

6. Exploratory telephone calls were placed to several prospects as consultants. The vision was outlined and support was sought. Up to now, each person has given strong support. Among those persons are:

   1) Phylemon Titus
   2) Russell McReynolds
   3) Ethel Johnson
   4) Tom Robinson
   5) J. Jeannetté Cooper
   6) David White
   7) Herbert Palmer
   8) Rodney Smothers

   As of this date (October 23) six of the seven consultants have agreed to come.

7. A consultation of District Superintendents was held and each indicated the number of consultants he or she would need.

Growing out of these consultations, a detailed schedule has been developed.

Let us now turn to the specific tasks which each leader will need to perform as the plan is put into actual practice.

It is important to this program to have clear goals, careful planning, and faithful follow through. With these things in mind, I am outlining a suggested plan of work, in detail, for each of the principal participants or groups: Bishop and Cabinet, individual district superintendents, pastor, local church leadership team, coordinator, and consultant. When we meet for planning and training on December 1, 1986, these suggested lists can be revised and perfected, according to the joint critique of all concerned. Each of the lists will then become the basis of the covenant made between all of the participating parties.

APPENDIX 7

ETHNIC MINORITY LOCAL CHURCH CONSULTATION

(1977)

In response to the request from the Missional Priorities Task Group, a "Consultation" on the needs, projections, and aspirations of the ethnic minority churches of the East Ohio Conference was held Saturday, April 23, 1977, at the Centenary United Methodist Church located in Akron, Ohio. Representatives from the Hispanic, Asian, and Black congregations participated in what was considered a most informative and rewarding experience.

The leadership qualities of Mrs. Elizabeth Kimber, the presentation by Bishop James S. Thomas, the interest and enthusiasm generated and shared by the group facilitators and participants, and the leavening input from our resource persons (Dr. Kenneth Hulit, Rev. Robert Tolbert and Rev. Norman Prichard) helped to surface issues of concerns affecting the ethnic minority churches: Evangelism, Community Outreach, Building Facilities, Leadership Development, Financial problems, and a need for Conference programs geared to ethnic minority churches, taking in account size, ethnic needs, economics, and whether or not the Church is serious in its response to these needs.

A strong emphasis was placed on ethnic churches being committed as centers of evangelism, winning persons to Christ by bringing all into a living relationship with Jesus Christ with the Holy Spirit, and then the Church. There was a deep concern that there needs to be "Training Workshops" for all members of the church in evangelism, and in other areas of concern that would promote strengthening of the local church. It was felt that there is a need for training Outreach workers in evangelism as they reach out into the communities wherever persons are in need.

Building facility concerns involved questions on building new structures, renovating present structures, adapting buildings to the needs of the handicapped, securing adequate parsonages, and methods for funding the same. There was a feeling that a staff of resource persons could be made available to give assistance in making a structural analysis of very ethnic minority local church, give help in determining

kinds of programs that could be housed in present structures, help the churches understand the system on how to share in the financial sources available in the General Church, Annual Conferences, Districts, Foundations, for example (printed resource sheets could be made available). It is the desire of the ethnic local church that the Missional Priorities Task Group find methods or ways to study the total needs of ethnic churches on such items as closing, establishing new churches, change in ministries, and mergers.

Many of the ethnic minority churches feel a sense of frustration in dealing with their financial struggle as well as having a need to understand the mechanics of church finance and request help in the interpretation of the larger church program as it relates to World Service and Conference Benevolence, Advance, for example. It was felt that there is a need for Leadership Training for Finance Commission and Stewardship Committees and suggested workshops in this area of concern by November, 1978.

There was a strong feeling among the participants that Leadership Training and Development is of utmost importance, especially in the area of ministerial recruitment and calling our youth to Christian vocations, and suggested that we should increase effort to recruit well-trained ministers and persons to enter the ministry, and that a significant amount of scholarship funds be made available for assisting college students from ethnic local churches.

There was a consensus of opinion among the participants, that to strengthen the ethnic local church we must develop educational programs using Conference resources and other means to reach, involve and stimulate our children, youth, young adults, family groups and our senior citizens in participating in training process for Christian commitment, stressing the importance of stewardship as it relates to giving of our time, talents and meeting our financial responsibilities.

The time spent during the Consultation was all too short. There was still much to be done, and to get at some of the issues till in the hearts of the participants, it was suggested that we continue having consultations, seeking solutions to the problems affecting our churches. Official action was taken requesting that four consultations be held prior to the Annual Conference of 1978.

The meeting ended with a meaningful devotional period and much hope for the future.

The following is a definition of Evangelism as defined by the Consultation. Evangelism is Matthew 28:18-20.

The aim of evangelism is to bring all persons into a living, active fellowship with God through Jesus Christ as divine Saviour and Lord, and through the regenerating power of the Holy Spirit to gather them into the fellowship of the Church and lead them to express their Christian discipleship in every area of human life that the Kingdom of God may be realized.

Evangelism is the winning of persons to Jesus Christ as Saviour and Lord.

GOAL TO ACHIEVE

Comprehensive commitment on part of all local ethnic churches to be in Evangelism through their total program.

Each local church is a center of Evangelism in light of Biblical teaching of what the Church ought to be. There needs to be a training period when persons are put into job. What is it that enables us to reach our people? Training workshop.

What are indicators that church is evangelizing?

1. Sunday School is vital and growing.
2. Finances are meeting needs.
3. Church membership increase—involvement of enabling people to reach out in community.

   Being supportive of those willing to reach out.

   Ideas: Basketball Team

   Working with AA. institutions, for example.

RECOMMENDATIONS OF THE

ETHNIC MINORITY LOCAL CHURCH CONSULTATION

(1977)

Request that four Consultations be held between April 23, 1977 and April 23, 1978 for Ethnic Minority Local Churches.

These Consultations will be as follows: Two Consultations concerned with getting at the root needs of Ethnic Minority Churches and two Consultations concerning proposal writing.

1. EVANGELISM

   A. Training workshops be developed in evangelism and other areas of concern that would promote strengthening of the local church as the center of evangelistic ministry.

   B. Specialized training for outreach workers in evangelism as they reach out into the communities.

2. BUILDING FACILITIES

   A. Staff or resource persons be made available to give assistance in making a structural analysis of every ethnic minority local church: give help in determining the kind of programs that could be housed in present structures, new buildings, renovations, adapting to special needs—for example, the handicapped; securing of adequate parsonages and method of financing the same.

   B. Help for the ethnic minority local church to understand the system on how to share in the finances available in the general church, annual conferences, districts, foundations through a printed resource sheet.

   C. Requesting the Missional Priority Task Group find methods or ways to study the total need of ethnic church on such items as closing, establishing new congregations, change in ministries, and mergers.

3. FINANCES

A. Help in interpreting the larger church programs as it relates to world service and conference benevolences and advance for EMLC.

B. Leadership training for finance commissions and stewardship committees around responsibilities and ways of working together.

C. Workshop on Finance/Stewardship Program—program particularly effective in EMLC by November 1978.

4. LEADERSHIP DEVELOPMENT

A. Strong program of ministerial recruitment for our local ethnic minority churches.

B. Increase our efforts to recruit persons to enter the ministry and in calling our youth to Christian vocation.

C. A significant amount of scholarship funds be made available for assisting college students from Ethnic Minority Local Churches.

5. CHURCHES

A. Hold training seminars which deal with:

1) children-youth inspired in church related activities rather than visual social functions

2) young adults

3) family life

4) adults including senior citizens

5) community impact and involvement

These seminars ought to be developed with concern for the lay persons: distance of travel, location, environment with the emphasis on ethnic persons equiping other ethnics for leadership roles.

B. Request conference to provide "loaned staff" who could get involved in local church working the issues. (Develop a contract.)

C. Development of resource list of persons with special skills by members of ethnic minority church persons who would be willing to share skills.

APPENDIX 8

A FACT SHEET ON INCORPORATION
PREPARED BY THE MISSIONAL PRIORITY COORDINATING COMMITTEE
1 989-1 992
FOR THE JOINT TRAINING EVENTS

FACT 1 *The 1988 Book of Discipline*, (¶726.5.a) Committee for the Coordination of Ethnic Local Church Concerns. ...There shall be a committee organized in each Annual Conference on Ethnic Local Church Concerns which shall relate to all conference agencies for the implementation of the conference's Comprehensive Plan. The committee shall comprise one-third laywomen, one-third laymen, and one-third clergy. At least one-half of this committee shall be racial/ethnic persons, where feasible. It shall also include a Cabinet representative. The committee shall develop a comprehensive plan for implementation by the Council on Ministries, and also shall develop criteria for use in evaluating racial/ethnic projects and programs within the conference and in reporting on its work to the Council on Ministries.

FACT 2 The 1 988General Conference established a Task Force within the General Council on Ministries as a part of its internal structure to deal with ethnic minority local church concerns. The membership is to be broadly representative, and racially inclusive.

FACT 3 The responsibilities of the General Council on Ministries Task Force are listed and your attention is called to items a, c, f, and i:

a) To provide for the coordination between the annual conferences and the general agencies;

b) To provide for the process of institutionalizing the priority;

c) To provide mechanism for implementation of the Annual Conference Comprehensive Plans;

d) To recommend the annual administrative budget to GCOM and GCFA;

e) To recommend to UMCom, ideas on how institutionalization can be interpreted;

f) To receive reports from the agencies on how they have resourced the Annual Conferences;

g) To receive reports from the monitoring agencies;

h) To evaluate the process;

i) To report to the GCOM and the 1 992General Conference.

FACT 4 The General Conference of 1 988voted that each member of the GCOM Task Force be a member of their Annual Conference Task Force or similar body.

FACT 5 Each of the General Program Boards has taken action to indicate how the monies received by them from World Service will be used for programs and grants and *not* administration.

FACT 6 The 1988 General Conference took its action on incorporation/institutionalization based on these meanings as contained in the report of the Coordinating Committee to the Conference.

It means that the work, program, and activity related to the priority should be incorporated into the ongoing life of the church.

It means that the ethnic minority local churches and the constituencies they serve experience being an integral part of the mission of the church as partners, not objects.

It means that the ministry will continue to be developed—to respond to the needs, hurts, and crises of the ethnic community.

It means that adequate resources—fiscal, personnel, and program will be deployed to support those ministries.

It means that there will be attention given, accountability demonstrated, and responsibility shown on the part of all leadership to enable the process of incorporation.

It means continued monitoring, advocacy, and sensitivity to ensure that the church address the noble work begun in 1977.

FACT 7 The Comprehensive Plan cited in the General Conference Report and in the *1988 Book of Discipline* is a way to:

a) COORDINATE the work assigned to the conferences and enable them to move strategically;

b) HARNESS the efforts and the energies of the conference to be an effective instrument of planning;

c) ENABLE the conference to see what is needed. Such a plan is a means to accomplish the desired ends or goals. It is a part of a planning process whereby the several goals are defined and clarified, time lines set, responsibilities assigned to various conferences/agencies, costs fixed (whether through conference funding, conference advance, conference missional monies or general agency funding)

FACT 8 Comprehensive Plans can be modified in the light of annual conference needs. Consultant services are available through the General Board of Global Ministries. Requests are to be made through Eli Rivera of the National Program Division.

FACT 9 The Annual Conference Committee will be reviewing guidelines from the General Council on Ministries. Within the Council, the responsibility for work of the Task Force is lodged with the Division on Evaluation and C. Leonard Miller is the staff person.

FACT 10 Conferences who have developed their Comprehensive Plans are requested to continue their efforts to implementation and to modify their plans as may be appropriate to their needs, including time lines, assignments to agencies, and identification of sources of funding. Such modification should be approved by the Annual Conference Council on Ministries.

APPENDIX 9

MEMBERSHIP OF BLACK CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, NORTH, 1900 AND 1938 AND THE CENTRAL JURISDICTION OF THE METHODIST CHURCH, 1939

Conference	Membership		
	1900	1938	1939
Atlanta	14,840	13,888	14,386
Central Alabama	11,157	13,736	14,248
Central Missouri	7,115	Central West 11,993	12,148
Delaware	21,770	33,978	34,217
East Tennessee	5,120	5,947	5,947
Florida	5,032	4,711	4,604
Lexington	10,321	24,527	24,666
Little Rock	4,920	Southwest 6,792	6,361
Louisiana	14,006	19,973	17,907
Mississippi	17,347	22,103	21,981
North Carolina	11,469	13,148	13,994
Savannah	8,208	6,804	6,094
South Carolina	46,190	44,431	45,169
South Florida		3,971	4,337
Tennessee	9,539	8,377	8,238
Texas	15,423	19,199	19,258
Upper Mississippi	22,815	21,373	21,388
Washington	30,754	34,059	34,917
West Texas (Southern in 1938)	14,760	15,767	
Totals	268,093	338,362	325,627
Percent Change		26.2	-3.7

(Source: Annual Conference Minutes, The Methodist Episcopal Church, North, 1900, 1938 and The Methodist Church, 1939)

APPENDIX 10

THEOLOGICAL STATEMENT
FOR AN INCLUSIVE CHURCH
(Ethnic Minority Local Church Development East Ohio Conference)
"God saw everything that he had made and behold, it was very good."
(Genesis 1:31a)

All the created world and people were meant to be good as God intended in creation. Scripture declares that "God created *persons* in his own image, in the image of God he created *person;* male and female God created them." (Genesis 1:27)

But the liberal tendency of people as we read in the story of Adam and Eve has caused the brokenness in our relationship, and our rejection and exploitation of others. The image of God within us has been distorted and lost. We who are created in the likeness of God have become less than what we can be as God intends us to be. The consequence is the broken relationship in alienation and estrangement between God and us and among the human family individually and collectively.

In the place of unity, harmony and wholeness, we experience divisions, dissensions, and fracturedness in our personal lives and relationships with others, particularly those who are different from *us*.

In order to restore the wholeness, goodness, and the Godliness in us and to reconcile our relationships with God, others and the created world, God has come into the world. In and through God's grace of unconditional forgiveness and acceptance shown in Jesus Christ, people have experienced healing, reconciliation, unifying spirit of oneness and restoration of wholeness within self and with others.

Those who have experienced such transforming love of God in Jesus Christ are also compelled to cross the conventionally dividing lines of socioeconomic, political, ideological, cultural and racial differences of the world.

This was the experience of the early Christians as they were moved by the power of God's Spirit at the Pentecost. At the explosion of God's transforming power in the Holy Spirit, Jews and non-Jews; the freed, the slaves; the rich and the poor; men and women; the oppressor and the oppressed experienced oneness, reconciliation, unity, and wholeness under the Lordship of the risen Christ (Acts 2).

See what the "Jew of Jews," Saul was able to do after his conversion by the risen Christ; read what Peter was able to do after he had seen the vision. Paul became a missionary to the non-Jewish persons and nations; Peter was able to accept the invitation from Cornelius, a Roman centurion, who was the commanding officer of the oppressing force of the Roman Empire (Acts 9-10)

The world which is God's creation and even the Church of Jesus Christ have been under the threat and assault of values contrary to the vision of God's creation. Consequently, even within the church we are divided by the socioeconomic status, classes, races, and ethnic origins. In the place of unity among the children of God, divisions plague us. In the place of organic interrelatedness as different parts of one body, the Body of Jesus Christ, we act as if we do not need the other parts. This body is not organic one or neither is it paralyzed.

Out of such concerns, the Missional Priority of the United Methodist Church, *Developing and Strengthening the Ethnic Minority Local Churches for Witness and Mission* needs to be understood by the

purpose of God's creation and redemption. This Missional Priority needs to be understood under the biblical and theological perspective; how does God want the United Methodist Church to be for present and future, and what does God want the church to do to fulfill God's vision and dream? We have settled into accepting things as they are, not rocking the boat; but God calls us out of our complacency. We have chosen not to become involved or fully engaged with God by not acting out our faith with the poor, the oppressed, the downtrodden, persons of different racial/ethnic communities than our own. God is giving us the opportunity to change not only outwardly, but inwardly.

God indeed calls us out of our complacency into an intentional ministry of healing, reconciliation and unity which will lead us more directly into the future that can be.

Other Biblical References: Psalm 111, II Timothy 2:3-15, James 2

END NOTES

ABSTRACT

*Working Definition of Mission Priority Book of Discipline, 1984, Paragraph 803.8

A Missional Priority is a response to a critical need in God's world which calls for the United Methodist Church's massive and sustained effort through primary attention and ordering or reordering of program and budget at every level of the Church, as adopted by the General Conference or in accord with Para. 1006.1. This need is evidenced by research or other supporting data, and the required response is beyond the capacity of any single general agency or Annual Conference.

CHAPTER 1

1. Harry V. Richardson, *Dark Salvation*, (New York: Anchor Press/Doubleday, 1976), p. 3.

2. Richardson, p. 4.

3. Richardson, p. 8 (From Whitefield Journals).

4. Richardson, p. 7.

5. William B. McClain, *Black People in The United Methodist Church* , (Cambridge, Massachusetts: Schenkman Publishing Company, 1984), p. 12.

6. Richardson, p. 35.

7. McClain, p. 7.

8. McClain, p. 7.

9. McClain, p. 18.

10. Richardson, p. 57.

11. McClain, p. 18.

12. McClain, p. XIV.

13. Richardson, p. 72.

14. McClain, p. 8.

15. McClain, p. 8.

16. McClain, p. 65.

17. John H. Graham, *Black United Methodist: Retrospect and Prospect*, (New York: Vantage Press, 1981), p. 81.

18. McClain, p. 88.

19. Graham, p. 88.

20. Graham, p. 89.

21. McClain, p. 88.

22. Johnson, A Study of Former Central Jurisdiction Church Data 1974-1984, p. 2, See Appendix 9.

23. Kenneth B. Clark, *Dark Ghetto*, (New York: Harper & Row, Publisher, Inc., 1967), pp. 181-182.

24 As per Amendment IX passed at the 1956 General Conference of the United Methodist Church, 1956 Journal of the United Methodist Church.

25. Thomas Document, p. 8.

26. Letter of Transmittal.

27. Bridges to Racial Equality, p. 20.

28. Bridges to Racial Equality, p. 20.

29. McClain, p. 94.

30. Johnson, p. 6.

31. Shockley, p. 2.

32. Book of Discipline, Paragraph 803.8.

33. Norwood, p. 14.

34. Norwood, p. 17.

35. 1981-84 Manual and Operational Manual.

36. There are currently at least two other developments underway which will be predominantly Black congregations. One each in the Cleveland and Youngstown districts.

CHAPTER 3

37. EMLC Consultations and Recommendations—See Appendix 7.

CHAPTER 4

38. Refer to Episcopal Initiatives, p. 54.

39. A look at Comprehensive Planning for the Conference Missional Priority Coordinating Committee. Edited by Dorothy Turner Lacy, 1986.

40. See Appendix 2 for the material found in the Continuing Journey of the twenty-two (22) Black Churches.

41. See Appendix 8.

42. The Theological Statement for an Inclusive Church which was also a part of the presentation to Annual Conference can be found in Appendix 10.

43. Please review Appendix 3 and 5 which outline in detail the questionnaires for Superintendents and Black Clergy respectively.

CHAPTER 6

44. Flagship: This a term which refers to a church whose size, programs, and outreach among Black congregations is exemplary. Another example of a flagship church is St. Mark United Methodist Church, Chicago, IL.

45. An apportionment is that amount of money each United Methodist Church is responsible for paying the Annual Conference. Formulas vary from conference to conference, but it includes the General Church Budget and special funds, pensions, conference budget and special funds.

46. 1985-1988 Operational Manual, "Developing and Strengthening the Ethnic Minority Local Church: For Witness and Mission."

47. PPA's Parish Program Associates was an action program of certification for lay persons who commit themselves to a specified regiment of training.

48. Operational Manual 1985-88, p. 6.

49. See Appendix for this documentation.

CHAPTER 8

50. See Appendix 6: Continuing Consultation on Congregational Development.

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